

Shri Satguru Ve Naamah||

# *Changing The World Spiritually*

(Karun Jagat Se Nyaar)



*Par Lagan Ko Har Kooi Chahe,  
Bin Satguru Koi Par Na Pave.*

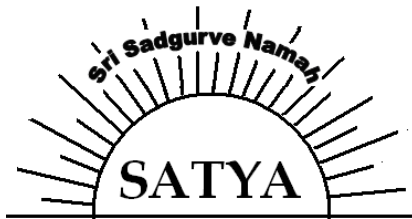
The glory of Satguru is such that he brings change. World is following a false Religion-Dharma. Satguru frees you from treachery, fraud, etc. and transforms you from the coveted Minded into a nectarine individual. Earlier it was a reign of Mind. Even after many lives, such a transformation is hard to achieve.

*Yeh Sab Sahib Tumhi Keena, Barna Main Tha Param Malina.*  
After being Blessed with Satya Naam from Satguru you get the powers of Naam which fights with vices; Lust, Anger, Greed, Hate, and Pride etc. Purity restored.

- Satguru Shri Madhu Paramhans Sahib

**SAHIB**

**BANDGI**



Sant Ashram Ranjari, Post Raya, Dist-SAMBA, J&K

# **Changing the World Spiritually**

Sant Satguru Madhu Paramhans Sahib

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## My Goal

Holy sants used the common man's language in a very simpler form to convey their teachings to the people, about the true presence and appearance of 'Supreme Lord' which can easily be realized from their sayings. Kabir Sahib and other Holy Sants used the words '**Ram**', '**Hari**', '**Har**', '**Sai**', '**Govind**' etc in their sayings to make people understand in people's language, but the meaning to all the above said words for them remains the same which were used for 'Supreme Lord' (Param Purush Sahib) only. So there is no need to get puzzled while reading or hearing such words in their teachings. Kabir Sahib has clarified this fact by talking about four different 'Rams'.

*Saakar Ram Dashrath Ka Beta, Nirakar Ghat Ghat Mein Leta.*

*Bindu Ram Jin Jagat Pasaara, Niralamb Ram Sahib Te Nyara.*

The people in the world are saying that Sants are the devotees of the same Ram who they are worshipping. However Kabir Sahib has said that latter is Ram having mortal body i.e. **Sakar** Ram. In other places Sants are mistakenly considered the devotees of formless Ram i.e. **Nirakar**, the second Ram. The third Ram is the **Sperm** which has created the world around us. But the Sants worship the fourth one who is free. He is not incarnated through the process of birth and death. He is the one who has been addressed as '**Sahib**' by the Sants. Some of the verses of Sants also have references to the formless worship because before getting the Diksha of holy Naam from Kabir Sahib, they were the devotees of Formless Ram (Niranjan) which itself is the fifth element of this world Akash-Dark matter. Again in some places Sants have talked about the secrets of Yoga etc. in their discourses.

They have also talked about the internal sounds and about the 10<sup>th</sup> aperture of human body. Due to this, people feel that the Sants have talked about the importance of yoga, which is not true. Sants have said this in order to tell

the limits of yoga. Stating all this they have emphasized the importance of the “Essence Word” i.e. Saar-shabd which does not emanate from internal sounds. Hence it is also known as “Soundless sound” or Nih-shabd heard in Dhyan on Satguru on the 8<sup>th</sup> chakra. Thus one must not get confused on finding the description of internal sounds or internal game in their words. The only thing to be understood here is that the Sants have described these three worlds (lokas) as the perishable world of Kal Purush (Niranjan). And they have also talked about the indestructible world i.e. Amar-loka (the Supreme Lord’s abode), which can be reached through our concentration (Surati). Hence you don’t have to wander outside in search of the Supreme Lord. The way to Him is opened only when you get the holy Name (Saar- shabd) possessed by the Sants alone.

The word ‘TRUTH’ refers to “The Reality Unknown to Humanity.” All Truth goes through three phases. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident.

I want to pass the pure knowledge of Soul (Atma-Gyaan) to you. Today nobody talks about Atma-Gyan. All are lost. Some are wandering outside the body and some inside it. None has any idea of Atma-gyan.

*Is Duniya Ki Reet Anoothi, Tajay Saach Aur Zhooth Se Preeti.*

This world has altogether a very strange way of living where people discard the ‘Truth’ and has immense love and faith for ‘Falsehood’.

\*\*\*

*Ved chaaron naahin janat, Satya Purush kahaniyan.*

All the four Vedas does not know anything about the reality related to Param Purush



## **1. IS A GURU ESSENTIAL?**

*Gurubrahma Guruvishnu Gurudevo Maheshwar/  
Guru Sakshat Parabrahma Tasmay Shree Guru Vey Namah//*

The result of union of Father and Mother is Progeny. It is strange, however it is true. Union with Guru results in essence of power of Parameshwar. Without a Guru, it's not possible to manifest the power of Ishwar in you.

*Guru Ki Sharan Lijey Bhai/ Jasey Jiv Narak Nahi Jai//  
Gurumukh Hoi Parampadh Pavey/Chaurasi Mey Bahuri Na Avey//*

Guru has greatness. The Rigved says that a moment of meditation on his Guru is greater than remaining in Kashi for thousands of years. In the Treta Yuga, Rishi Valmiki has established the importance and greatness of Guru in Ramayana. Those Rishis of Dwapar Yuga also talked about the importance and the greatness devotion to Guru. In Gita, Vasudev Krishna directed Arjuna to give up all other forms of devotion and to remain absorbed in him only because Krishna was the Guru for Arjuna at that time. In the most revered script of Kaliyug, Ramcharit Manas, Goswami Tulsidasji has given a higher position to Guru.

*Bandau Guru Padh Kanj Kripa Sindhu Nar Roop Hari/  
Mahamoha Tap Punj Jaasu Vachan Ravi Kar Nikar//*

Meaning, I offer my salutation at the feet of my Guru, Ocean of Grace who in the Human form is verily Hari himself and his words destroys the Inner darkness like Sunrays.

However, the Sants have brought a revolution in the field of Spirituality. Sahib has spoken neither just to please anybody nor was he biased.

*Guru Govind Dou Khade, Kake Lagun Paye.  
Balihari Guru Aapno, Jin Govind Diyo Bataye.*

Guru was equaled to God before the arrival of Sants. Our Holy Scriptures and sages have given even equal status to Guru and God. However, Sants brought a revolution in the spiritual field. They placed Satguru even above God. Guru Charandas's disciple Sehjobai has

expressed in her beautiful words, the higher position of a Guru compared to God-

*Hari Tajun Guru Ko Na Bisarun/  
 Guru Ke Sam Hari Ko Na Niharun//  
 Hari Nejanam Diyo Jag Mahin/  
 Guru Ne Avagaman Chhudai//  
 Hari Ne Panch Chor Diyo Satha/  
 Guru Ne Laichhudai Anatha//  
 Hari Ne Kutumb Jaal Mein Gheeri/  
 Guru Ne Kati Mamta Bairi//  
 Hari Ne Rog Bhog Urjhayo/  
 Guru Yogi Kar Sabai Chhudayo//  
 Harihari Ne Karm Bharm Bharmayo/  
 Guru Ne Aatm Roop Lakhayo//  
 Hari Ne Monse Aap Chhipayo/  
 Guru Deepak De Tahi Dikhayo//  
 Charandas Par Tan Man Varun/  
 Guru Na Tajun Hari Ko Taj Daru//*

Sahjo Bai says, “I can leave God but I can’t leave my Guru. I don’t want to see God even in the presence of my Guru. God threw me in the worldly ocean of life and death but it is my Guru who saved me from it. God had sent along with me five thieves like lust, anger etc. but my Guru freed me from their grip as well. Further, God had entangled me in the network of family but the Guru freed me from this net of attachment as well. As such I can’t leave the company of my Guru even if I have to forget all about God.”

In fact, a Satguru has been accorded a high status simply because it is through his Grace alone that we can realise Param Purush.

While telling Arjun, the impotence of Guru in Gita Vasudev Krishna says 'Arjun, He who is devoted to Guru and sings the glory of his Guru, he will be successful. Those who turn away from Guru, they are sinful. Just as the holy water kept in a flask, that was used for alcohol is not sacred. Similarly, turning away from Guru is not



sacredness. Even the deities do not accept their gifts. Their deeds do not yield any fruit. Although kooker, sooker, kag are worse yonis but one who turns away from Guru is much worse. He will obviously find his place in hell.

Our holy books define 'Guru' as someone who dispels the darkness of ignorance from the Mind. Who can show true path to the people drowned in the worldly pleasures. Guru provides eyes of wisdom.

There is no end to the glory of Guru. This is the reason that Kabir Sahib highlights the glory of Guru;

*Guru Ki Mahima Anant Hai, Mause Kahi Na Jaye.*

*Tan Man Guru Ko Saunpi Ke, Charno Rahun Samaye.*

Because of greater importance of Guru, Sahib has conjured Guru to be above God and has given the message to be devoted to Guru.

*Dhanya Mata Pita Dhanya Hai, Dhanya Suhad Anurakt.*

*Dhanya Gram Veh Janiye, Jahan Janme Guru Bhakt.*

All the Mahapurush who have appeared on earth had Guru. When it was Ram ji, his Guru was Vashisht muni and during the time Krishna ji it was Durvasa rishi.

*Ram Krishna Se Ko Bada, Tinku To Guru Keen.*

*Teen Lok Ke Va Dhani, Guru Aage Adheen.*

When even the Mahapurush needed Gurus then where would common people go without Guru?

Hence, till the time you can't find your desirable you should have faith but when you have found Guru you should discover Supreme Lord within yourself. There is category 'nursery' or KG but in private schools a student has to sit through it for one year. In reality, this category is only for to create an interest in children for school. They are given happiness with all kind of play things so that they will develop a desire to attend the school. Similarly, a temple is made for developing desire for god in man, however later on they definitely require a Guru.

If someone thinks that he can be a devotee without a Guru then it like he is merrily immersed in playing with his

nursery toys, he doesn't bother in progress toward goal. Therefore, if you wish to move forward on the spiritual road it can only be by seeking a complete Guru.

To survive in this world we will always need the guidance of Guru. If you wish to become a doctor, you need a Guru. If you wish to study, you need a Guru. There are a many books but you cannot become a doctor or engineer just reading those books. The world in which we live, which is familiar to us, to live here, to do something, to move forward we need a Guide, so is the path with which we are unfamiliar, we have no knowledge of it , which is beyond our understandings, how can we pass through it without Guru. We will be lost without Guru, completely lost. Therefore, there is a dire need for Guru. Without Guru, alms, tap, Jap, fast etc. all are a waste. Without Guru you can't accomplish these things.

*Guru Bin Mala Ferte, Guru Bin Dete Daan.*

*Guru Bindaan Haraam Hai, Puchho Ved Puran.*

Sahib says that it is mentioned in ved-purans that alms given without Guru are a waste.

*Jo Nigura Sumran Kare, Din Mein Sau Sau Bar.*

*Nagar Nayikasat Karai, Jarai Kaun Ki Lar.*

If a prostitute wishes to be pure-Sati then with whom she should burn with? Whole of the city is her husband. Sahib says a bhajan done by a person with no Guru does not yield any fruit. Even a person like Shukdev who had all the knowledge right from his mother's womb didn't reach any place after a lot of worshipping in outer world.

*Garbh Yogeshwar Guru Bina, Laga Hari Ki Sev.*

*Kahain Kabir Vaikunth Se, Fer Diya Shukdev.*

Without Guru even Vishnu ji made him return back by saying that you have no place here as you have no Guru.

*Guru Bin Hridya Shudh Na Hoi, Kotin Bhanti Kare Jo Koi.*

No human could be pure without a Guru and without being pure you can't be a devotee. Mind is a great hindrance in this. Due to its perverted working of Mind this world has become like this. If the mind becomes pure

somehow then this world will be at its end. This mind never becomes pure, you need to regulate it. It can't be controlled without the guidance and Grace of Guru, hence, man can't purify Mind without a Guru. Under Guru's shadow a person becomes better by inheriting his qualities.

Once, Narad ji visited Lord Vishnu and after sitting there for some time he went his way, for some reason, he had to revisit and found that Lord Vishnu and Goddess Lakshmi were cleaning the place at which he was seated before. He didn't like it and asked 'Lord, am I that dirty that you are cleaning the place where I sat?' Lord Vishnu in all seriousness answered 'Yes Narad, you are dirty because you don't have a Guru'. This shocked Narad 'Lord, I am 'Brahmagyani' why would I need a Guru?' 'Vishnu ji said 'No, you need to have a Guru'. Narad ji asked 'Then whom should I take as my Guru?' 'Vishnu ji told him to wander in south direction and take the person he first sees as his Guru. In the morning when Narad ji went in southern direction he came across a fisherman. The fisherman had come to check the fishes that were caught in his net at night. Narad ji was unhappy and depressed with the turn of events, and thought that he has lost everything truly. However, he grudgingly went up to the fisherman and asked him to be his Guru because of the command of Vishnuji. He asked the Fisherman to bless him with Guru Diksha. The fisherman refused while saying that he belongs to a lower caste whereas Narad is of higher caste. He asked Naradji "Who are you?"

Naradji said that he is Narad son of Lord Brahma. After knowing Narad ji's identity he was shocked. It took a lot of coaxing; Naradji told him that he has come as per the direction of Lord Vishnu himself therefore requested him to give Diksha. Finally, Narad ji succeeded in having the angler as his Guru, Fisherman very reluctantly and with fear gave Diksha to Naradji. He offered his reverential salutation to his Guru and left for Vaikunth.

When Narad ji reached Vaikunth and he answered Vishnu ji's query about having Guru' I have Guru but....

"Suddenly Vishnu ji silenced Narad then and there only. 'After having Guru you are having doubts, you are saying 'but'. 'But' means lack of faith. Even after being a Gyani you are belittling your Guru. Go and have your way through the eighty four yonis.'

Narad ji got scared at the prospect of experiencing eighty four yonis. He would have to become a mouse, a donkey, a cat, a dog he would have to go through very lower form of dirty yonis too. He began thinking about what to do and then went to his Guru. He told his Guru about everything and after getting directions from his Guru he returned to Vaikunth. He asked Vishnu ji to write all the names of yonis through which he has to go through on a place. When Vishnu ji wrote them Narad ji crawled through that space from one start to end. Then he said 'Now I have gone through all eighty four yonis, now please forgive me'. Vishnuji asked him "What has happened?" Naradji told Vishnuji that he has gone through 84 lakh yonis. After a moment of confusion Vishnu ji realised that his Guru must have protected him. Vishnu ji embraced Narad and told him about the glory of a Guru and that Guru is the only true friend of a person because he is a companion in both this world and the other. Lord does his work while residing himself in Guru.

Without a Guru, even the Supreme Lord is crippled. The path illumined by the Guru can't be shown to us by the Lord. He was near us but we were far away from him. This distance cannot be covered without the help of Guru hence, never think little of Guru. Sahib Ji says-

*Guru Hain Bade Govind Te, Man Mein Dekh Vichar.*

*Hari Sumire So Var Hai, Guru Sumire So Par.*

This is an era of science. Humen are progressing in every field. Where is the need of Guru? Can't a human do

all that by himself? What is the usefulness of Guru? Let's take a closer look into the spiritual world.

All the holy books prescribe you not to go in the internal world without Guru. Sahib warns you-

*Yeh Ghat Mandir Prem Ka, Mat Koi Baitho Dhaye.*

*Jo Koi Baithe Dhaye Ke, Vo Bin Sir Seti Jaye.*

Sahib says that this body is a temple of Lord; however you should not enter without Guru. If you do that then you will die without slaying your head.

There is lot of darkness in the internal world. It needs to be illuminated by the light of Naam.

*Shunya Mehal Mein Ghor Andhera, Karo Naam Ujiyara.*

Naam Diksha is given by Guru only. Guru is a necessity.

*Guru Bin Mukti Pavay Bhai, Nark Udharvamukh Vasa Pai.*

*Guru Bin Pade Jo Ved Purana, Tako Nahin Mile Bhagwana.*

*Guru Bin Pret Janam So Pavay, Varsh Sahasra Garabh*

*Rahavay.*

*Guru Bin Daan Punya Jo Karhin, Mithya Hoya Kabhun Nahin*

*Phalhin.*

*Guru Bin Bharam Na Chhute Bhai, Koti Upaaye Kare Chturai.*

*Nigura Kare Mukti Ki Aasa, Kaise Pavay Mukti Nivasa.*

*Auro Shukar Deh So Pavay, Satguru Bina Mukti Nahin Pavay.*

*Guru Bin Aatas Kaise Jaane, Sukh Sagar Kaise Pahichane.*

*Bhakti Padarath Kaise Pavay, Guru Bin Kaun Raah Batlavay.*

*Guru Bin Lakh Bharme Chaurasi. Janam Anek Narak Ke Vasi.*

*Guru Bin Pashu Janam So Pavay, Phir Phir Garabhvas Mein*

*Aavay.*

Sahib says you can't be free without Guru. Without Guru, being will go to hell. Those who just study Ved, Puran without Guru, they can't grasp God. Without Guru you go into the yoni of ghost and have to go through pain for thousand years. Alms done without Guru do not yield any fruit. Without Guru, you cannot get rid of delusion. Without Guru's initiation, one cannot attain salvation. You can't know of your-self without a Guru. Without Guru a human keep going through eighty four yonis and will take repeated births. Therefore-

*Tehi Karan Nischay Guru Kijay,  
Sur Durlabh Tan Khoye Na Deejay.*

Considering all these things, a Guru is a must. You should not waste this human body, which is even rare for the Gods to obtain.

***Guru Milney Se Jhagda Khatam Ho Gaya.***

All search regarding to the realisation of soul (true self) and Supreme Lord comes to an end when a true living Satguru enters in your life

There are eight levels of Gurus in the world. All of these have their own importance & role to play.

*Pratham Guru Mata-Pita, Raji Veeraj Ke So Hai Data.*

Mother and Father are the **first gurus** whose blood and semen combines to give birth to a child.

*Doosrey Guru Garabh Ki Dayi.*

The Doctor or nurse is the **second Guru** who helps in the normal delivery of the child.

*Teesra Guru Tahin Se Kahiye, Jihein Naam Diya Dhraye.*

The **third Guru** is he who gives you the name. You are being recognised with that very name.

*Chautha Guru Tahin Se Kahiye, Jin Vidya Deen Padaye.*

The **fourth Guru** is he who gives you the worldly Knowledge.

The **fifth Guru** is he who performs the religious rites & rituals. The **sixth Guru** is he who guides you in the matter of worship while the **seventh Guru** is the Satguru himself.

*Sab Se Todd Ek Se Jodi, Satguru Tiska Naam.*

He clears your doubts and shows you the real path of worship that can enable you realise Supreme Lord.

Then who is the eighth Guru?

This **eighth Guru** is the Shabd Guru (Satguru as sacred word) that takes the Hansa to Param Purush. A Satguru and the Shabd Guru are one and the same thing. A Hansa meets Paramhansa on the 8th chakra in meditation.



## **2. DIFFERENCE BETWEEN A GURU AND THE SATGURU**

What is the difference between Guru and Satguru? If we consider the word Satguru then we can't find this word before the advent of Sant Kabir Sahib in any Scriptures. This word was not used before. The word was Guru. So are we opposing the word 'Guru'? No, earlier Gurus used to talk about three loks. This is a big difference. First difference is that Guru is mentioned in Sagun-Nirgun devotions. In the Sant Matt, it is Satguru. Guru has great importance in Sagun and Nirgun Marg, Yog Matt. But Guru only gives the direction on how to obtain the 'Param tatva', how to worship it and do sadhana. Yet, Guru will not take the responsibility for crossing the Ocean of Life and Death. To crossover this Worldly ocean of Life and Death, you have to make efforts and work for it. Means he is only an Instructor. There has been lot many Gurus with followers, there has been conversations between them as well as in battles, however Sants say-

*Guru Ka Vachan Maan Sab Leeje,  
Satya Asatya Vichar Na Keeje.*

Don't even think about it. There is a reason behind the glory of Satguru. Satguru will not direct you to work on spiritual exercises, Sadhanas. Satguru is a Savior and Guide who help you cross this worldly Ocean of Life. There is a difference between the working of two, is it not? Sahib doesn't ask you to work for merit (Punya Kamaye) and do Sadana. He is saying clearly that he will grant Permanent Salvation.

*Teen Lok Nav Khand Mein, Guru Se Bada Na Koi.  
Karta Kare Na Kar Sake, Guru Kare So Hoye.  
Satguru Deen Dayal Ji, Tum Lag Meri Daud.  
Jaise Kaag Jahaj Par, Sujhat Aur Na Thaur.*

What is the difference? There is a great difference in results. Satguru awakens you (Chetan) from ignorance. He

will illumine that Supreme Spirit inside you. This has not been granted by anyone else before but Kabir Sahib.

To reach the truth, you should always seek Satguru. Satguru is a complete Guru-Knower of Satya. If a Guru has reached Sagun-Nirgun even then he can't help us to escape from this world because his domain is only till Nirakar Niranjan. In Sagun-Nirgun worship, the Naam given by Guru is no 'Saar Naam', it is Word in 52 letters limit and to be done with body. That's why a person can't reach Amarlok with its help. Yes, you can reach Heavens, Brahma lok, Niranjan lok; you could also be free for some time, but after exhausting the fruit of your deeds, you would have to come back to this world, you can't be free forever. They call this as mukti given by God. All this come under formless God Niranjan one cannot attain permanent Salvation beyond Kal purush controls.

***To reach Amarlok, there is need of true Naam from Satguru (Beyond alphabets, Sound less Sar Naam). You can't reach there with your own power, own merits. To get there you need grace of Satguru. Firstly, The Power of Naam will take you there. But, even if you are hindered on the way, then Satguru's grace will help you on the way and up to the end. (Path of Grace)***

Niranjan and Adi Maya do not allow anyone to go beyond this universe. They also don't want anyone to go even in to the inner worlds. They confuse the being with different type of obstacles and delude jivi. So that there is no way anyone could cross the limits of Niranjan. Niranjan and Maya use their full power to pull back the being. Even after crores of attempts, the being can't get away from here. Satguru takes the jivi across the Worldly Ocean of Life by giving his own power. It is said-

*Kete Padhi Guni Pachi Muye, Yog Yagya Tap Laye.*

*Bin Satguru Pawe Nahin, Koi Kotin Kare Upaye.*

So come, let's head toward complete Guru, means towards a Satguru. In the present age, there are thousands



of religious organizations in India and lakhs of Gurus. Nearly, there are appx. 60 lakh registered Gurus and several lakhs which are unregistered. The majority of these Gurus are collecting money in the name of supreme lord to lead a luxurious life and feeding their own families. They spend their lives in style and pomp.

*Bahut Guru Hain As Jag Mahin,  
Haren Dravya Dukh Kou Nahin.*

An ordinary devotee is not considerate enough to choose a true Satguru. They are often involved in sleepwalking. Hence, those who seek truth should be cautious. They shouldn't do what others are doing. 'Guru' and 'Satguru'. You should understand it or if you consider a simple Guru as Satguru then you won't reach Amarlok, you would only may reach up to Vaikunth or as such.

The one who gives the knowledge of Sagun-Nirgun devotion is a normal Guru; however, the one who teaches the devotion of Param Purush is a Satguru. Everyone in this world is becoming Satguru nowadays. This is enough to distract a being. There are some who keep talking about 'Satlok' but they have never reached there.

If a Guru is giving the knowledge of Sagun-Nirgun devotion to follow, know that he is not a Satguru.

*.....But these Gurus have reached there or not, how to decide this? Sahib knew that it is Kaliyug, even fake Guru will try to distract beings therefore he has told the features of a Satguru which has been accepted by Sants. In truth, the words Satguru and Sant can't be found before the era of Sants (15<sup>th</sup> century). This word has been given by Kabir Sahib first. Earlier there used to be talk of Guru, Sagun-Nirgun devotion, but Sahib talked about Devotion to Satguru as Satya Bhakti. He is known as first Sant-Satguru. In truth, he was not a Sant. He was the King of Sants, a 'Sant Samrat'. He produced Sants. Therefore, his sayings are accepted by all Sants. Those who walked on Sahib's words, He took them for the*

***Dharsan of Sat Purush. Those who have returned from Amarlok are called Sant-Satguru.***

Sahib has told the identity of a true Satguru while talking about features of a Satguru he says-

*Guru Ke Lakshan Kehat Haun, Suno Dheer Chitlaye/*

Sahib has mentioned the first feature as 'Nirvasna'. We should understand this feature so that we don't get confused in our quest for Satguru.

**1. Nirvasana;** Free from lust:-it means the one who doesn't reside in company of a woman. If he is a celibate from childhood then he has never fell into the web of maya.

*Gyan Chadriya Jisne Lini, Maili Kar Dhar Dini.*

*Ek Kabir Jatan Se Lini, Jyon Kityon Dhar Dini.*

Marriage means the seeking of sensual pleasure and the person lost in this pleasure could not be a true Guru. If a Guru is lost in this type of pleasure then he is not known the pleasure of the Soul 'Atma'. Then, how could he take disciple away from sensual pleasure to bliss of self. Sahib says-

*Jaka Guru Hai Geerhi, Chela Girhi Hoye.*

*Kich Kich Ke Dhovte, Mail Na Jave Koye.*

If the Guru is a House holder, the disciple will also do the same because a dirt spot can't be cleaned with dirt.

Therefore, Kabir Sahib has asked, to seek a celibate Guru. If finding this type of Guru is very difficult than try to find a type of Guru who has left all worldly affairs and luxuries after attaining knowledge. To sit on the Seat of Guru the sacrifice of all the senses is a must. A disciple has to surrender his mind, body, and wealth to his Guru. Therefore,

*Tan Man Vako Dijaye, Jaake Vishya Nahin/*

Nanak dev ji says-

*Yeh Duniya Sakli Taji, Liyo Vaish Vairag.*

*Keh Nanak Sun Re Mana, Ta Ghat Brahm Nivas.*

If we observe the present day Gurus based on this feature, majority will fail.

**2. Nirbandhan;** Detachment:-It means that he should not have a deep relationship with Brother, Sister, Daughter,

Son, or any other relative. He should be wholly related to his Disciples. If he has any affection toward his family members then he would use all money for them, diverting from a good deed. Apart from this, in the end, there would be nepotism. When he leaves, he would hand over his position to his son or any near relative, even if that person is not suitable for that position. Sahib Ji says-

*Beej Bindu Nahin Chale Guruai, Naad Bind Se Chale Guruai.*

Kabir Sahib says that the successor can only be 'shabdputar'. If someone is giving his position to his relative then that person is stuck in maya. Then the work of your Soul cannot be accomplished.

*Bandhe Ko Bandhamile, Chhoote Kaun Upaye.*

*Kar Sewa Nirbandh Ki, Pal Main Laye Chhudaye.*

**3. Saaragarhi:** Nondependent:-Guru should eat only from his own earnings. He shouldn't depend on others for his food or even from the money of his followers. Sahib says-

*Mangan Maran Saman Hai, Mat Koi Mango Bheekh.*

*Mangan Te Marna Bhala, Satguru Dete Seekh.*

If a Guru is eating by taking money from others then the Disciple would also do the same. They would be reducing to beggars. Therefore, Sahib says-

*Pura Satguru Na Mila, Suni Adhoori Seekh.*

*Swang Yati Ka Pahin Ke, Ghar Ghar Mangi Bheekh.*

**4. Nirlobhi;** Non-greedy:-Guru should not keep his eyes on his follower's wealth. The money donated by the followers should be used for good deeds and not for personal usage. So understand-

*Guru Lobhi Shishya Lalchi, Dono Khele Daanv.*

*Dono Boodhe Bapure, Chadi Pathar Ki Naav.*

**5. Satyavaan;** Truthful:-Truth has been considered as the basis of all Religions by all Sants.

*Sanch Barabar Tap Nahin, Jhooth Barabar Paap.*

*Jake Hridya Saanch Hai, Taake Hridya Aap.*

Guru who is a truthful person can take his Disciples towards truth. To reach there, Sahib has pressed on the truthiness of the Guru, Disciple, and the Naam.

*Guru Satya Naam Satya Ho, Aap Satya Jo Hoi/  
Teen Satya Jab Ek Ho, Vish Se Amrut Hoi//*

**6.Sarvagyi;** Knowledge:- Guru should have the knowledge of all the holy books. He should have complete knowledge of internal worlds. Only then he can clear his Disciple's doubts. Sahib says-

*Ja Guru Te Bhram Na Mite, Bhranti Na Jiv Ka Jaye.*

*So Guru Jhootha Janiye, Tyagat Der Na Laye.*

**7. Ekroop;** Seventh feature:-The grandest of all the features is that his Soul should have merged with the Supreme lord, Sahib in real time.

*Satpurush Ko Jansi, Tiska Satguru Naam/*

Guru who has the above six features have the seventh feature and the one with all seven features is one complete Guru, a Sant Satguru. A Satguru is one who can represent Supreme lord, Param Purush fully.

If you are on quest for a complete Guru then you should consider all the seven features while doing that. The one with all these features is a complete Guru. If you can't find these features then Kabir Sahib says-

*Jab Tak Guru Mile Nahin Sancha,*

*Tab Tak Guru Karo Das Pancha.*

A common doubt among the devotees is that they think if you have a Guru before then you are committing a sin by going for another Guru. It's not like that. In the above said verses, Kabir Sahib has said that till you find a complete Guru, Satguru, you can have five to ten Gurus, it's not a sin because finding a complete Guru is a difficult task. However after finding one, if you keep other Gurus also, then, it is like deep sea dive where you find a Gem after many attempts, and then you throw it back. You should know that without Satguru there is no one to take you across this Worldly Ocean of Life and Death. None else can be of help...

*Satguru Ke Updesh Ka, Suniya Ek Vichar.*

*Jo Satguru Milta Nahin, Jata Yam Ke Dwar.*

*Yam Dware Mein Doot Sab, Kate Enchatani.*

*Unte Kabhu Na Chhutta, Firta Charon Khani.  
Chari Khani Mein Bharmta, Kabhun Na Lagta Par.  
So Fera Sab Miti Gya, Satguru Ke Upkar.*

While giving the secret of Satguru to Dharamdas, Sahib says-

*Bhring Mata Hoye Jehi Pasa, Soi Guru Satya Dharamdas/*

Kabir Sahib says that one who has the Bhringa mata is a real Satguru. What is this Bringa Matt? There are 27 lakh insects in existence. 'Bhringa' is the most distinct in them. There are only males, no females among them. Then how do they populate? It catches larva of another insect. He makes a habitat of Mud. He has great speed and has an endearing voice. The voice is very attractive and it helps him in turning the insect into himself. If the insect does not listen, it cannot change in to another Bringa. 'Bhringa' place the insect and fly around it. It sounds to the insect at the end. If the insect does not listen to it, the process is repeated again. If the insect listens to it, it becomes just like him another Bringa. It make three attempts, before discarding it. It remained as an insect not become a Bringa. It will try with another larve and repeat the process.

Similar is the work of Satguru. He passes the shabad (ear cannot grasp) in to his disciple with his concentration-Paras Surti. The insect doesn't do anything. He is captured by 'Bhringa', words are also by him. The insect only has to accept. If it does not listen then how can it transform. Observe here, if the Satguru is complete then you will undergo automatic changes. Mind will come under control. Sahib says-

*Bhringi Shabd Keet Jo Mana, Varan Fer Aapan Kar Jana/*

The larvae of insect which listen to 'Bhringa' will become the Bhringa himself after losing his own features and characteristics. If it is Beetle, then it will give up its characteristics and become a Bringa. A wasp will become a Bringa.

*Koi Koi Keet Param Sukhdai, Pratham Avaj Gahe Chitlai/*

Sahib says some insects are lucky who accepts the word in first attempt and turns in to a Bringa.

*Koi Dooje Koi Teeje Mane, Tan Man Rahit Shabd Hit Jane/*

Some accept it in second or third shabd. These insects are somewhat difficult.

*Bhringi Shabd Keet Na Gahai, Tau Puni Keet Aasre Rahai/*

But the insect who does not listen to shabd even after all these tries, he will remain the same.

*Gurushabd Nischay Satya Mane, Bhringi Mat Tab Pawai.*

*Taji Sakal Asa Shabd Basa, Kaga Hans Kahavai.*

Similarly, Satguru's shabad is blissful. In its sound boo boo there is a vibration. Some insects could not be converted in first try. Why? Because they are not dedicated. The change will only occur once you are dedicated. After three attempts, Bhringa goes in search of other Larvae.

*To Puni Keet Aasre Rahai.....*

Then the insect remains the same. This is abnormal. It did not surrender, this surrender is unique.

*Pehle Data Shishya Bhaya, Jin Tan Man Arpa Sheesh.*

*Peeche Data Satguru Bhaya, Jin Naam Diya Bakhshesh.*

Everyone is talking about the '**Sehaj Marg**' but with earnings of Merits by deeds and Jap etc. However these are poles apart. Sahib says that you don't have to do anything. Satguru will do all the things. You will possess these things naturally. These will include knowledge, devotion, and control over mind, strength, and spiritual powers. You will ask that if we don't make the effort then how is it possible. After getting Naam who is controlling this 'we'. Guru's power is the one controlling it so, never bring 'I', simply agree with it, and surrender.

Someone said that if everything is due to Guru's influence then the cheating done by us must also be by his wish. I said, listen I will give you the full answer. This happens when we are not dedicated completely. When you are surrender completely then, we will never go wrong even if we wish to. Now you walk with faith. Destiny

directs and as per your action you will reap the reward. You will get fruits according to your deeds. Assume you have to fell in well then it will happen. But if you are dependent on Satguru, then Satguru shifts your deeds to one side. The incident does not happen.

*Koti Karam Pal Mein Kate, Jo Aave Guru Ot/*

Whatever work you do, Satguru's power will protect you from all the losses and mishaps. Whatever happens it is always in your favors just has faith in him and takes all as his will. Meaning of this is that he will do everything; you don't have to do anything.

*Sruti Karau Mum Saiyaan, Hum Hain Bhavjal Mahin.*

*Aap Hi Hum Beh Jayenge, Jo Na Gahoge Bahin.*

Means Sahib indicated that he will change the destiny. How will he do that, by changing you like himself? That is why you need not do circumbulation. There are many Gurus in this world who say that they will liberate you. But when you take a look at their followers you will observe that there is no transformation in them. Means they are not Real Gurus. Therefore, Sahib warns by saying-

*Bhrung Matta Hoye Jihi Pasa, Soi Guru Satya Dharmdasa/*

Like Bhrunga changes the insect without any effort, similarly Guru does the same to his pupil without any effort on pupil's side. One who has **Bhrunga Matta** is a Complete Guru, Satguru.

*You do see your habits are inherited by your children. It is of your genes. Satguru's Surati reach out to the Soul of his pupil. He will possess all the things easily Sahib Ji points to such Satguru who like bringa has the power to transform. "Guru Milney Se Jadgada Katam Hogaya" The Spiritual quest comes to an end, in the path of Yog, there is no such method.*

*What is 'Sehaj-Marg'? All the responsibility is of Guru. You will come out of web of maya, you will get rid of your evil tendencies, and a guard will always stand on, for your protection. It would be like- Mera Hari Mauko*

**Bhaje, Main Soun Paanv Pasar/ This is 'Sehaj-Marg'. You don't have to do anything. This is 'Bhrung Matt'.**

*Guru Ko Keeje Dandvat, Koti Koti Pranam.*

*Keet Na Jane Bhrung Ko, Karile Aap Saman.*

When a person is in doubt what to do? Everyone is saying different things. We can't get rid of maya with our own power. This work is accomplished by the power of Satguru's Naam.

*The one who asks you to do something, to earn through action-Karma, understand that he is not a Sant but an imposter, a fake who doesn't have the experience but is speaking only from books. A Sant Satguru is capable and competent but others are not. Sants talk about what they have seen with their eyes, Sants visit Amarlok in reality, a fake one hasn't even seen Amarlok in their dreams. It's a fact that you can't see Amarlok in Dreams. Then to reach there in reality is very hard possibility. Therefore the one who has No methodology of bringa, he will be a burden to you because he has kept you in delusion. Imbibe this in your hear, the one who asks you earn merit, do Sadhana, you should know that such type of person is bent on destroying you, because he doesn't know that-*

*Na Kuchh Kiya Na Kari Saka, Na Karne Yog Shareer.*

*Jo Kuchh Kiya Sahib Kiya, Bhaya Kabir Kabir.*

The person who is asking you to earn merits through actions implies he wants to say that he has also gained everything with his own earnings. This clarifies that he has never set a foot in Amarlok. His Guru also can't be a Sant. He is not associated to Sant-matt or Bhring-matta. He is a liar who is drowning you with himself in this world. His aim is to earn money not your mukti.

*In India, Naam is given by placing hand on the head of Disciple. People say that they have gotten Naam on TV or through Public address System. No, this is not the proper way. Someone asked me if you had to give Naam*



***Dhaan to thousand people at once then still will you place hand on their heads? I replied that even if I had to give Naam to one lakh people, I would still follow the same practice because this is the proper method to give Naam Dhaan. Because the rays have to be passed in to the pupil.***

An alcohol addict came for Naam and it has been few days since he stopped drinking. He asked me for Naam Dhaan. I told him to wait for some time to stay in control. He went to another mahatma and took Naam from him. He began abusing his own Guru. According to him, he was given Naam while he was in drunken state. His Guru had no knowledge of him, his own pupil. Hence, it is said-

*Pani Pijiye Chhani Se, Guru Keeje Jani Ke.*

That Guru was only interested in increasing his number of pupils. I caution the society of these types of people who are not even bothered by what you are doing. If your Guru has no knowledge of your deeds then he cannot transform you, because when kaal will arrive to collect your Soul he wouldn't be aware and your Soul he will lose you somewhere. Such false guru cannot save you from Kal Purush. Therefore you have to search for Satguru. Remember Sahib's words-

*Bhring Mata Hoya Jihi Pasa, Soi Guru Satya Dharamdasa/*

*Guru Govind Dou Khade, Kake Lagun Paye. Balihari Guru*

*Aapno, Jin Govind Diyo Bataye.*

Guru was equaled to God before Sants. Our Holy Scriptures and sages have given even equal status to Guru and God. However, Sants brought a revolution in the spiritual field. They placed Satguru even above God.

*“Guru Hain Badey Gobind Se, Mann Dekh Vichaar, Hari Sumrey Soh Vaar Hai, Guru Sumrey Soh Paar”.*

Kabir sahib ji in his ideology of Sant Matt reveals that “Satguru is greater than supreme Lord” No one can't meditate on one whom he has not seen, whereas Meditating on true Satguru will provide all help and protection to a being and will also provide Permanent Salvation-Param Mukti.

### **3. WHAT SATGURU DOES**

What happens after we receive Naam? What will Guru Do?

At present, your Soul has forgotten its true identity by being stuck in this web of mind and maya. During the time of Naam initiation, Satguru separates Mind from Soul. Soul pervades the whole of body. He concentrates it on an Agya chakra. After that mind can't possess it again. Now slowly, the pupil begins to understand Soul. This is a work of Satguru. He didn't grant any power to the Soul. It's already powerful due to being a part of Param Purush. It doesn't need extra power. Guru only removes the fog of Mind and Maya from it. Which make it possible to see it self. Sahib has clarified it as-

*Bina Staguru Nar Firat Bhulana/*

*Khojat Firat Na Milat Thikana//*

Sahib says with beautiful narration, It tells about how Man has forgotten a true Satguru even without a thought.

*Kehar Sut Ik Aan Gadariya/Pal Pos Ke Kiyo Sayana//*

'Kehar' means lion. 'sut' is its offspring .Once a cub got mixed up in a flock of goats and their owner took him in.

*Pal Pos Ke Kiyo Sayana/*

He got separated from his mother. He couldn't find her. Now, he started living with sheep and goats.

*Karat Kalol Firat Anjiyan Sang/*

*Aapan Maran Unhun Na Jana//*

'Aja' means goat.'kalol' means playing. He used to play with the goats. He didn't knew that he is a lion. Time passed by. He began eating grass. Why did he began to eat grass? Your own children eat soil. Sense of tongue is very strong in a child. There is an element in it. It is not an edible material. It contains toxins. But it becomes a habit which is a very deteriorating habit.

Soul also has a bad habit of residing with senses. My nephew used to eat soil. His mother mentioned it to me .I told her not to keep soil in the house. After that she said

that he eats it from outside. I then told her to prohibit him from going outside. Then she said that he eats it from the sole of the shoes. See, it is a deteriorating habit. I told her to keep shoes at an elevation. Now he began licking walls. Now, the walls are not to be broken for that, right? This is Mind.

*Teen Lok Mein Manhin Viraji/Tahin Na Chirhat Pandit Kaji//*

Later I made him understand and even frighten him not to eat Soil. Soil is not edible. Similarly, grass is not in the list of a lion's meal.

There is a calf. Whenever, I give food to his mother, he would bend to suckle my toe. He has suckled both of them. It is not a thing to eat, but he was hungry.

Maybe, the cub began to eat grass because he couldn't find anything else. He saw that others were eating and it also did the same eat grass. He began fighting and speaking just like a goats. He didn't roar. His very existence transformed him in to that of the goat. He himself became a goat. How can a lion become a goat? Association of goats greatly influenced this.

*Mrigpati Aur Jangal Se Ayo/Tahi Dekh Vo Bahu Darana//*

Now whenever goats were beaten, same fate will befall on the lion cub. If he ran away, then he was captured. Can a human capture a lion? No, it was a result of being with the goats. He was lost. So-

*Mrigpati Aur Jangal Se Ayo/Pal Pos Kar Kiyo Sayana//*

'Lion' is known as 'mrigpati' King of the Jungle. A deer can jump up to 27 feet. Lion jumps up to 28 feet. It's in the nature of the lion to hunt by frightening his prey and make him run for his life. You always eat food by cooking fully. He loves the challenge which he get from the deer. It's his favorite food, he is fascinated by it. But a lion who tastes human blood once doesn't like to hunt other Animals. He craves for human blood only. He just wants the human flesh. This is because human's flesh is meat. If he opts for a

bear then firstly he had to pass through a layer of hairs to reach the flesh.

Then, there was the arrival of another lion. The cub got scared just by gazing at the other lion.

*Tahi Dekh Vo Bahu Darana//*

Lion saw that there was a lion's child wandering alongside a flock of goats and he was also getting beaten up. This is against the lion's standards. He went to the child. The cub got frightened.

There once was a human in a group of languors. What was he doing? He was jumping in exact manner as languors. No human can wander the trees at this rate. He had become a languor while living among them.

Now, the question arises that how did it happen? He was human. There are two to three facts. Firstly, there is 90% similarity between humans and languors. But there is another technical reason why was he leaping and jumping? Because the body became flexible with fruits and milk. He must have been drinking milk of the female languor from an early age.

I read in a newspaper that a bitch used to feed a human baby, who was dumped on a heap of waste. She used to go every day. This was the bitch's affection.

May be female languor also did the same and even the child assumed her to be his mother too. Slowly, he began inheriting all the habits of languors but his physical structure was of human. Fruits and milk will make a man fast.

I am not saying you to not eat grains. Because people have a way to twist my words. One day somebody asked me if cow is the mother then what is a buffalo? People query. Buffalo is off the radar for two things. Buffalo firstly makes her own body but in case of cow, she will return you the same you provide her.

*Honestly- Jiska Pijiye Doodh/Tisko Kahiye Maye//*

So, that human child became languor. He got isolated from humans. He was leaping because he drank their milk and inherited their traits. He learned to communicate with languor through their language. A child's memory is quite strong.

Some people arrived and said to Gurudev that this is Kaliyug, a human child has become languor. So, Gurudev told about this incidence.

He was biting like languor, he was being irritated from humans like langoors and also he was hanging upside down. Maybe, it was the same fate that befell on that lion cub. A cow gave birth to a calf and died the next day. Then another cow began to feed him. After some time he was being fed from a bottle. Firstly, there was some struggle but afterwards he learnt that there was no other way.

Similarly, our Soul has been deteriorated by mind and senses. Therefore, the lion of the forest saw that the other one was eating grass. He was amused. When he went towards the other lion that was trembling with fear, he tried to sooth his nerves. The other believed that he was a goat and that he was going to be feast for the lion.

*Pakad Bhed Tahi Samjhana//*

He took the Cub towards a lake and he told him to look at their reflection. He told him that he is also was a lion, they looked alike. He taught him everything. He taught him how to use the claws, how to roar. He possessed that power. Similarly, Soul's power has not lessened, it has just got suppressed due to mind.

*Sabki Gadhri Lal Hai/Koi Nahin Kanga//*

Therefore... *Mrigpati Aur Jangal Se Ayo//*

So when the lion of the forest came, he taught him everything. *Pakde Bhed Tahi Samjhana//*

His true identity was shown to him in the reflection of water. He was told that he got separated from his mother. He was taught everything then he went back to the flock of goats, the Herds man hit him just as he used to. Even as he

did, the lion roared causing everyone to run away in fear. The moral of the story is that lion cub as Child of Param Purush was feeding on grass (Lust) like Goats (senses), Mind (Sheppard) was hitting the Cub. When Sant arrive in the form of lion of forest, they take you to the fountain of Agyachakra and show that you are a Soul.

Its power has never decreased. However, where was the power? Does power had become like that of goats? No, even after living with goats, he had the power of a lion. Power didn't change. It was there. It was change in nature. Due to association with Goats he became like them. The moment he met the lion he was shown his true identity.

When Sants meet, they awaken the Soul. Senses in form of Goat become frightened. There is no power of mind after that.

That's how you are transformed. How this transformation does occurs? Atamdev understands his power that without my wish nothing can happen. Your desires vanish and you stabilize in the state of Soul. You become incredible. Now there is no confusion. The attraction towards worldly things vanish. How did it vanish? Just like, in confusion you get frightened for seeing a rope as a snake. When you gain knowledge, confusion evaporates. Then, even if you want to feel fear, you won't be able to. Similarly, there would be no joy in worldly affairs even if you want to.

*Satguru Mor Shoorma, Kaskar Mara Ban/*

*Naan Akela Reh Gya, Paya Pad Nirvan//*

Satguru Has Done Indispensable Deed|

*Pakde Bhed Tahi Samjhayo//*

So, mind has a lot of control. It confuses the Soul. Guru help you transcend your mind by showing the true form of Soul.

*Koti Janm Ka Panth Tha|Guru Pal Mein Diya Pahunchaye//*

This work is done the moment Guru gives the Naam Dhaan. Kabir Sahib has never said a lie, nothing is said in vain. He says-

*Guru Samana Shishya Mein, Shishya Liya Kar Neh/  
Bilgaye Bilge Nahin, Ek Roop Do Deh//*

Does Disciple possess traits of the Guru in reality?

*Jab Main Tha To Guru Nahin, Ab Guru Hain Main Nahin/  
Prem Gali Ati Sankari, Jamein Do Na Samahin//*

It will be evident from the experience. It is clear from these words, that Disciple can acquire the Guru's traits in reality. Sahib says 'Ab Guru Hey Mey Naahi...'. It is clear that two facts are in light. It means that guru can manifest in disciple his qualities, further 'Bilgaye Bilge Nahin'. It means, they can become mirror images. In reality, it is possible. Then Sahib says-

*Paras Mein Aru Sant Mein, Tu Bado Antro Jan/  
Veh Loha Kanchan Kare, Veh Karle Aap Saman//*

These words take one to a point in reality. Such is Spiritual genesis. There is a Spiritual level, a great state that being attains and this is done in a moment. This was a doubt, this is alright- *Guru Karle Aap Saman//*

A doctor can make anybody a doctor. An engineer can make anybody an engineer. But both of them take a lot of time to take out the above said from themselves. It takes them 4-5 years. But Satguru does this work in a moment. He transfers his Wisdom, qualities, habits, powers along with other things in a moment of time. This is a magical topic. Evidence is here.

*Guru Ko Keeje Dandhvat, Koti Koti Pranam/  
Keet Na Jane Bhiring Ko, Guru Karle Aap Saman//*

Sometimes you try to sense each other's, you try to bring other to our level, but it's often incomplete. Children are asked to do good deeds, not to lie etc, but you don't always do which is told to them yourself. But Sahib says that Guru makes you alike himself.

What is that formula with which a complete Guru makes you alike himself? This is a very big thing. Science

is unable to explain this concept. What is this thing? How does change happen? What is the truth in it, its origin, has it any wastage? There is proof which suggests that this is possible.

Why does a human want to see 'Supreme Lord'? Because there is a Nature that whoever sees him becomes like him. Now why are you concentrating? This is a very special thing. Even without proper knowledge, human knows that he will be able to reach the Lord with his concentration. Means concentration has the power to reach the Lord and talk to him. There are powers in concentration.

Sometimes, we ask a Mahatma has to see whether our work would be successful or not, with concentration (Surati). It means Guru sees with the power of concentration or 'Dhyan'. The parents can't do this. They can only change physique not the personality. They can't make us like themselves. Sahib mentions-

*Paras Mein Are Sant Mein, Tu Bado Antro Jan/  
Veh Loha Anchan Kare, Guru Karle Aap Saman//*

Here is an example. When you first came in contact with me, I changed your personality first. I removed the earlier one and filled it with Madurai-sweetness. Now your thoughts, your nature will begin to match with me. It will not be similar to parents. You say that son is not good, don't know whom he is following, to be like that but this is an art of Guru. Sahib says a Guru makes you similar to himself just like a 'Bhringa' it is also known as Bandarin, a kind of wasp. What is Brunga Mata? There are 27 Lakhs, kinds of Insects; Brunga is unique among them. They have only male form, they have no mother. How do they procreate? It creates a Mud House. There is a miraculous effect in his sound. It flies very fast. They catch hold of any Larvae of insect, keeps the Larva in the mud house and transmits its sound; its sound is very endearing. With this sound, it transforms the Larvae into a Brunga, like itself.



Sahib says that Satguru also changes his disciple like himself. There are proofs to deduce that. Whenever you are seeing your personality, you get to see a change in that. You must have found this change amusing. One day Avatar Singh told me that he felt like there is no human on the earth that is worse than him. I was committing all kind of bad deeds. Now I feel that there is no one better than I am. I have transformed. He said that even if he had been on penance from birth he could not have achieved such a change. Sahib tells the truth-

*Satguru Mor Rangrez, Chunri Mori Rang Dari.....*

You Have Been Changed. It Is Mentioned-

*Jab Main Tha To Guru Nahin, Ab Guru Hai Main Nahin/*

*Prem Gali Ati Sankari, Tamein Do Na Samahin//*

Actually what does Gurudev do? Today we all are residing in an era of science. Clones are being made. The clones are made of goats, of humans but they are changing only the appearances not the nature of that being. That is out of the league of scientists. Then what is that a Sant possesses that he is able for a transformation.

***Paras Surti Sant Ke Pasa.....***

There is a power in the surti. Just like a droplet that turn into a pearl in the shell. This mechanism is inside the shell. However, the scientists does not have the ability to turn the droplet into pearl. No one has been able to do that, this can't be done by a scientist. He is not equipped for this. The mechanism in the core of the deer creates Kasturi (Musk). Kasturi is semen of the deer. But nobody has been able to create Kasturi from chemicals. Similarly, the Surti of a Satguru has the power to change you. What is Meditation-concentration? This concentration is Soul. When it reaches there, everything else disappears, there remains only the concentration, surti. It reaches in front of Param Purush by abandoning the worldly body. It's not in its physical power to reach there. Only nose has power of smelling, ears can't do it. That Param Purush can only be

known by the Soul. It means that the Soul has the power. It awakens. This is found in nearness of Mahapurush. A difference is made by their presence. You pray to keep his Dhyān on you, his surti on you, to your Guru. Why is it so? When an umbrella is opened, it protects you from rain. By staying under his shadow, you will feel different. You know that you will get it. Just like that his concentration is effective. That's why Sahib says-

*Surti Mein Rachyo Sansara/Surti Ka Khel Sara//*

The most distinguishable one in your nature is surti.

*Surti Sambhale Kaj Hai/Tu Mat Bharam Bhulaye//*

If there is something which is lost in this world, it is concentration and the one which is booming and regressing is mind. It is confusing our surti.

We ask our Gurus to illumine our heart. What could be done? Yes! What type of light? Is there a bulb to light? What is meant by the light in the heart? What type of light is needed?

*Shunya Mehal Mein Gh Or Andhera/Karo Naam Ujiyara//*

Guru awakens your Soul with this light means surti. You are able to see the impurities in your heart. If darkness persists in the room, you cannot see anything. You are able to see everything in light. When Guru illumines your heart, you are able to see all the plays of Mind, you are able to sense lust and anger etc. There is no need for lightening a bulb or a lamp. Is there light? Absolutely. Sahib says-

*Naam Bin Hridya Shudh Na Ho/ Kotin Bhanti Kare Jo Koi//*

Therefore Naam Dhan illuminates one's heart. Now you have changed a lot. Earlier, you used to do whatever your mind wishes but now there is no power of mind. Nature has changed. You can't do evil deeds even if you want to. If you weigh your life of earlier times, you will find that there has been a drastic change. Every Naami can experience this change. I am saying that **"The thing that I possess can't be found anywhere in this Universe"**. It results in three things. Firstly, Mind and Soul get

separated. Secondly, the attraction of world vanishes. Third, Heart is illumined. Socrates says blind is not a person who has no eyes but blind is a person who can't see his own defects. If you attempt a wrong action the Naam will warn you from within. Knowledge has been infused. The power of discrimination strengthens.

See, explosions are happening in the universe. There is a planet greater than sun which is experiencing these types of blasts since May, 2007. It is very far away, thus, its pieces will not reach here. Asteroids of great sizes have breached earth. They have shaken earth. It created 150km creator and changed the world. It is going on even right now. Scientists keep an eye on this. A common man can't see it. There is lot going on in your body.

*Chasme Dil Se Dekh Tu/Kya Kya Tamashe Ho Rahe.....*

You can't see those blasts. Scientists are witnessing it from NASA center. You are watching the sky but you can't see it. Just like that you are unable to see your internal enemies. I gave a spectacle with which you can see your inner enemies, can observe the defects. This is not normal. Common man can't see it. Next, you get a complete protection. I have given the power of Param Purush. A child doesn't worry about when to eat, where to sleep, it's taken care by the mother, it knows it by heart. That is definite. Mother is a conserver. Similarly, Satguru is also a conserver. You find yourself distinct from the other people. Other people are under the control of Mind but you have a hold on your Mind.

A Mahatma has in him the power to transform. World is empty, I will change you.

What does Satguru do while giving Naam? It's summarised as below.....

1. Firstly, Surti of Sevak is awakened. The seven places where mind had bound Surti, it is made free. Soul is separated from Mind and linked with Surti.

2. Awakened Surti illumines the heart. All the Games of Mind can be understood.

3. A power is assigned to the pupil during the Naam-Dhan which protects him at every moment.

No one can win over mind in this world.

*Manhin Niranjan Sabay Nachavay/Naam Hoye To Math Namavay//*

What is Naam? There is a system in the Surti of Satguru. *'Paras Surti Sant Ke Pasa'*

*Paras Mein Aru Sant Mein, Tu Bado Antro Jan/  
Veh Loha Kanchan Kare, Guru Karle Aap Saman//  
Satguru Mor Shoorma, Kaskar Mara Ban/  
Naam Akela Reh Gya, Paya Pad Nirvan//*

Satguru Gives Param Moksh after cutting the all the ties of Mind and Maya by giving Naam.

Satguru transforms you and makes you like himself.

*Purush Rachan Te Nari Hai, Nari Rachan Te Purush.*

*Purushe Purushe Je Racha, Te Virla Sansar.*

There is a hidden secret in every message of Sahib. '*Purush Rachan Te Nari Hai*' i.e. Supreme Lord created Adi Shakti. This can be understood. Then Adi Shakti gave birth to Brahma, Vishnu and Mahesh i.e. '*Nari Rachan Te Purush.*' This fact can also be understood. We can understand up to this point. After this he says- *Puruhe Purushe Je Racha.....*

How can a man create another man? 'Yes, of course!' Genesisism will not accept this fact. The day the Satguru gives the holy Naam, he does spiritual genesisism in the disciple. He transforms your personality similar to himself through his concentration. At this point Sahib has said-

*Jab Main Tha To Guru Nahin, Ab Guru Hai Main Naahin.*

*Prem Gali Ati Sankari, Ta Mein Dui Na Samahin.*

## **4. Souls are Under Veil,**

The one whom Sants have called 'Sahib' is Param Purush. He is our beloved. Every being is a part of him. He is an ocean of Bliss The living Souls are restrained in this world after separating from him. Let's see how that happened.

Once Dharamdas ji prayed and asked Kabir ji about Amar lok and the beginning of world-

*Ab Sahib Mohi Deu Batai, Amar Lok So Kahan Rahai.*

*Kaun Dweep Hans Ko Vasa, Kaun Dweep Purush Reh Vasa.*

*Teen Lok Utpati Bhakho, Varnhuskal Goye Jani Rakho.*

*Kaal-Niranjan Kis Vidhi Bhayayu, Kaise Shodash Sut Nirmayu.*

*Kaise Char Khani Bistari, Kaise Jeev Kalvash Dari.*

*Traye Deva Kaun Vidhi Bhayayu, Kaise Mahi Akash Nirmayu.*

*Chandra Surya Kahu Kaise Bhayayu, Kaise Taragan Sab  
Dhayayu.*

*Kis Vidhi Bhai Sharir Ki Rachna, Bhasho Sahib Utpati Bachna.*

Sahib! Please tell me where is that Amar lok? Where do the beings live there? How three loks does came to be? How Kal-Purush does came into being? What about the sixteen sons? How did Souls stuck into the web of kal-Purush? How trinity did came to be? How did earth and sky formed? How was body formed? Sahib! Please tell me the whole secret of the formation of this world. Then, Kabir Sahib said to Dharamdas ji-

*Tab Ki Bat Sunhu Dharandasa, Jab Nahin Mahi Patal Akasha.*

*Jab Nahi Kurm Varaha Aur Shesha, Jab Nahi Sharad Gori Ganesh.*

*Jab Nahin Hate Niranjan Raya, Jin Jeevan Keh Bandhi Jhulaya.*

*Tatis Koti Devta Nahin, Aur Anek Bataun Kahin.*

*Brahma Vishnu Mahesh Ne Tahiya,*

*Shashtra Ved Puran Na Kahiya.*

*Tab Sab Rhe Purush Ke Mahin,*

*Jyon Bat Vriksh Madhya Reh Chhahin.*

Dharama Das, I am talking about that time when there was no earth and sky, when there were no Kurm, Sesh, Varaha, Gauri, Ganesh, etc even Niranjan along with thirty

three crore Deities. There was no Brahma, Vishnu and Mahesh. No Vedas, Shashtras or Purans. But he was one.

Kabir Sahib says that initially Param Purush was unmanifest. He didn't had any relations. He was never manifested and never will he be destroyed.

A thing which has been formed is destined to be destroyed. But the Param Purush who has never been born, how could he wither away? Sahib says to Dharamdas that the Sakar, Nirakar worlds were formed later on. Even the four Vedas doesn't know the things related to Param Purush, they only know till Nirakar, Kal Purush only.

While talking about the formation of earth, sky, universe, trinity and Niranjan, Sahib says firstly Param Purush wished and uttered a word which created a binding white light and illuminated the infinity. It wasn't like this worldly light, it was so wonderful that even a speck can put even crores of Suns to shame. When that light spread to infinity then Param Purush himself pervade it. That light got awakened (Chetan), just like body awakens with the arrival of Soul in it.

Before coming into light Param Purush had no identity and veiled but after the Manifestation he was called Satya Purush and the magnificent light which was Satya Purush himself came to known as Amar lok.

Even then, Satya Purush was alone. He splashed his own appearance, which resulted into innumerable Sparks. Similar to the way when the water is splashed in the sea, it scatters, the light also scattered. But just like the droplets gets blend in the sea, the particles also came back to the light. The astonishing fact was that when those Sparks came into light they were not blended in it, instead they got individual awareness of existence, because Satya Purush wished they shall have separate existence... They were called Souls-Hansa who resided in that light.

It was amazing to see all the Hansas residing in the light. Because droplets of Sea-water does not have an

individual existence. All the beings began to roam in the light just like a fish in the water. Param Purush began to love those Souls. It passed a long time and all the Souls were full of Eternal Bliss.

*Sada Anand Hot Hai Va Ghar, Kabhu Na Hot Udas.*

In the Amar lok, Soul has the light of 16 Suns and the light of a single cell of Param Purush can put to shame the light of crores of Suns and Moons. It can be imagined, that if one a minute part is like that, then how would Param Purush himself be like.

Then Param Purush created his Sons with Words. Just when Param Purush uttered the second Word, Kurm was formed. Similarly, 'Gyan' got created from third word and 'Vivek' formed by the fourth word.

Param Purush thought that everything is being formed by my words then why don't I make one like myself. Hence, Param Purush wished fiercely for another Param Purush, He did with little hesitation, thus forming Niranjana- Mind. To know whether Niranjana is like him or not, Param Purush enters Niranjana. In that moment he doubted knowing that body is not his. He came out of that body and got into his body. Then, Param Purush uttered the sixth word which resulted in the birth of 'Sehaj'. With the seventh word it was 'Santosh', with eighth 'Chetna' with ninth 'Anand', with tenth 'Kshama (forgiveness)', eleventh formed 'Nishkam', twelfth formed 'Jalrangi', thirteenth formed 'Achint', fourteenth formed 'Prem', fifteenth formed 'Deen Dhayal' as sixteenth for 'Dhairya'. To increase the glory of Amar lok, Param Purush created his word-offspring who began residing in the Amar lok.

All were born of word-offspring of Param Purush who were created by his wish but Souls wasn't formed with his wish. Soul is part of Param Purush. Kabir Sahib says; *Jeeva Ansh Purush Ka Ahi, Adi Ant Kou Janat Nahin.*

A long time passed by residing in the Amar lok. After that, fifth son 'Niranjana' began contemplating-Tapas. He

did that for 70 Yugas by concentrating on Param Purush. This made Param Purush happy and he asked Niranjan the reason for the contemplation. Then, Niranjan asked for a space for himself which was given to him in the form of Mansarovar. Mansarovar is an island in Amar lok. Niranjan felt exited in his new place and ,after some time once again he began contemplation of Param Purush. Then, Param Purush again asked the reason for the hard contemplation of more 70 yugas.

Niranjan said-

*Itna Thanv Na Mohi Suhai, Ab Mohi Baksi Dehhu Thukrai.*

*Kai Mohi Dehu Lok Adhikara, Kai Mohi Dehu Desh Ik Nyara.*

Niranjan said-"I am not happy with this. Therefore, either grant me power over Amar lok or give me another World where I can exercise my full control and where I can operate independently." Where I can rule without any one's interference.

Param Purush then answered to Niranjan's wish by saying that your elder brother has the seed of five tatva. You should go and pray to him receive those five elements. After that go to Shunya (Void Space) to create three loks. I bless you with a reign of 17 chaukdi asankhya yugas.

Niranjan went to Kurm but instead of asking him, he forcibly took the seed of five elements and three heads (Gunas) just like blood from the body taken forcefully. Kuram ji was calm, he thought of Niranjan as devil. Kurm ji then called for Param Purush, he asked him that what type of demon you have sent here, and he used force on me. Param Purush told him to calm down considering he is his younger brother asked kurm Ji to forgive Niranjan and began contemplation about the actions of Niranjan.

After taking the seeds of five elements Niranjan created the five tatva which are water, fire, air, earth and sky (Ether). Just like potter makes things from soil similarly, Niranjan created 49 crores yojana Earth, Sun, Moon, and Stars, Seven-UnderWorlds, Seven-Worlds and Seven Skys,



with the help of these five elements. He remained in Void Space-Sunya for long. After some time Niranjana found that the world with no beings a bit barren. Hence, he once again began to pray to Param Purush for 64 yugas. Then, Param Purush asked him what does he want?

Niranjana- *Deejai Khet Beej Nij Sara.*

Niranjana said-"I have created the three worlds but there are no beings on whom I should rule. So, please give me some of the hansas-Souls so that I can have free reign over them."

Param Purush then created a female (Adhya-Shakti) who had eight arms. She asked about the purpose of her existence. Param Purush gave her innumerable Souls and told her to go to Mansarovar, where Niranjana had created the three lokas in shunya. You should go to him with these Souls and create a true world with him in shunya. They were not permitted to put the Souls in yonis, meaning Souls should not be embodied physically. They were supposed to exist the same way as they were residing in Amar lok. It was not meant to be with Rudhra, flesh eaters.

Here, the Souls got separated from Sahib. Then, Niranjana forced Adhya-shakti to stay with him and after disobeying Satya Purush, he began hurting the beings as he shifted from a world of truth to a world of perishable bodies. He robbed the souls of their bliss and began to trouble them Sahib says-

*Basuri Sukh Na Rraini Sukh, Na Supinai Mahin.*

*Kabir Bichhuda Sahib Su, Na Sukh Dhoop Na Chhahin.*

and- *Chakvi Bichhudi Raini Ki, Aayi Mili Parbhati.*

*Je Jan Bichhude Sahib Su, Te Din Mile Na Rati.*

Sahib says that chakvi- Bird get separated from her beloved at night but gets reunited in the morning means she is in pain for a short span of time but Souls after being separated from Sahib and are not able to reach him, they are suffering constantly.

After a number of evil deeds Satya Purush expelled Niranjan from Mansarovar and cursed him to consume one lakh beings every day. Firstly, he thought about finishing Niranjan but he had already given 'shabad' of reign of 17 chaukdi asankhya yug to him so, he did not negate his own word.

When Niranjan was consuming the beings from the burning rocks, hurting them. Then all the beings cried out for the Satya Purush in distress. They pleaded that if there is a Supreme power then it must save us, as we can't stand any more of this torture inflicted by Niranjan.

Now Niranjan couldn't be finished because he was given boon, but the pleas of the beings couldn't be overlooked. Sahib contemplated and churning himself like taking ghee out of Curd, produced from himself Satya - kabir and he was told to save the beings which were tortured in other realm by Niranjan.

Once kabir Sahib cut down the Niranjan's head but after remembering the 'Boon' of Satya Purush he conjured him with the help of Surti.

Kabir Sahib sometimes descends as Satguru in this world and takes the beings with different method of Satya Bhakti to Amar lok. As the people are worshiping Kal Purush, hence it is a difficult deed to sway them from their path which leads to the animosity. So the beings which are attained germination of the Satya Purush get attract to the Sahibs teachings just like a magnet gets attracted to iron. However those who are Part of Kal Purush are not affected by those teachings. Even after being manipulated by the Kal Purush, the beings are unable to get rid of the web caused by Kal and they are unable to reconcile with Sahib. Everyone is entangled in this sleep. Thus, Sahib warns,

*Kabir Sokar Kya Kare, Uth Aur Uthkar Jag.*

*Jinke Sang Se Bichhda, Va Hi Ke Sang Laag.*

He is saying that devote yourself to the Sahib from whom you have separated. Furthermore,

*Tumko Bisar Gai Sudh Ghar Ki, Mahima Apan Jatai Ho.  
Nirankar Nirgun Hai Mahiya, Tumko Nach Nachai Ho.  
Charam Drishti Da Kulfa Deke, Chaurasi Bharmai Ho.*

He says that you have forgotten about your true home, you are not aware of your glory and you are not even aware of your power. The thing which is Nirgun, Nirakar is Maya which is making you dance on her fingertips. You have been on illusion into the eighty-four Dhaams. (Life Forms)He says-

*Char Ved Hain Jaki Swansa, Brahma Astuti Gai Ho.  
So Kathi Brahma Jagat Bhulaye, Tehi Marg Sab Jai Ho.*

Four vedas have been created from the breath of Nirgunand its praise has been sung by Brahma ji. This has confused the beings and they are walking on the path leading to the Nirgun Parmatma.

..So Sahib has talked about beloved Param Purush. He is different from Sagun-Nirgun. The world is calling the Paramatma a Nirakaar. Sahib is saying-

*Bechune Jag Ranchiya, Sahib Noor Ninaar.  
Akhir Kere Waqt Ko, Kiska Kare Didaar.*

The world is absorbed in the Nirakar. If he is a Nirakar then whom would you see at the end. True Sahib is in the form of Soundless Sound and light. It is a natural light not a materialistic one (No Heat, but Blissful).

The world says that he gets incarnated in this world but Sahib says-

*Dashrath Kul Autar Nahi Aaya. Nahin Lanka Ke Rav Sataya.  
Prithvi Raman Dhaman Nahin Kariya.Paithi Patal Na Bali  
Chhaliya.*

*...Ee Sab Kaam Sahib Ke Nahin. Jhooth Kahe Sansara.*

These are the deeds of Niranjan not of Sahib. He doesn't cheat and nor he hurt anybody.

*Hai Dayal Droh Na Vake, Kahu Kaun Ko Mara.*

Furthermore,

*Janam Maran Se Rahit Hai, Mera Sahib Soye.  
Balihari Us Peev Ki, Jin Sirja Sab Koye.*

Sahib tells Dharamdas about the subject of Param Purush.

*Anant Koti Brahmand Rach, Sab Se Rahe Nyar.  
Jind Khe Dharamdas Son, Taka Karo Vichaar.*

He is saying who is most amiable after creating the number of universes, dwell on him.

*Des Hamar Nyar Thun Pur Te. Ahipur Narpur Aru Surpur Se.  
Tahan Nahin Yam Ka Pravesa. Adi Purush Ka Hai Veh Desha.  
Satyalok Tehi Des Suhela. Satyanam Gai Kije Mela.  
Adbhut Jyoti Purush Ki Kaya. Hansan Shobha Adhik Suhaya.  
Ek Hans Jas Shodash Bhana. Agra Vasna Hans Aghana.  
Satyapurush Ki Aisi Bata .Kotik Shashi Ik Rom Lajata.  
Ek Ro Ki Shoba Aisi. Aur Badab Ki Baarnaun Kaisi.  
Anginat Chanda Jagat Mein, Anginat Darsen Soor.  
Aise Jhalken Noor Sab, Noor Noor Bharpoor.  
Koti Chand Ki Sheetlta, Koti Surya Ka Tej.  
Aisi Shobha Lok Ki, Satya Purush Ki Sej.*

It is said that every bit of Param Purush is so much that it can even put crores of Suns and Moons to shame. Then how could the glory of his body could be explained.

*Shabad Akhand Hot Din Rati.*

*Na Koi Pooja Na Koi Paati. Aisi Hakikat Ko Maine Jana.  
Aras Kuras Noor Daras, Tej Punj Dekha.*

*Koti Bhanu Sanch Manu, Rom Rom Dekha.-Garibdas ji.*

Garibdas ji says that you must believe me when I say that I have seen every bit of Param Purush's body illumined with the light of crore suns.

This description is only by examination. Param Purush is beloved of Soul. Sahib says-

*Aave Na Jaave Mare Nahin Janme, Soi Nij Peev Hamara Ho.  
Na Koi Janni Na Janmo, Na Koi Sirjanhara Ho.  
Sadh Na Sidh Mni Na Tapsi, Na Koi Karat Achara Ho.  
Na Shat Darshan Char Varan Mein, Na Ashram Vyabhara Ho.  
Na Trideva Soham Shakti, Nirakar Se Para Ho.  
Shabad Ateet Achal Avinashi, Kshar Akshar Se Nyara Ho.  
Jyoti Swaroop Niranjan Nahin, Na Om Hankara Ho.  
Dharni Na Gagan Pawan Na Pani, Na Ravi Chand Na Tara Ho  
Hai Pragat Par Deesat Nahin, Satguru Sain Sahara Ho.  
Kahain Kabir Sab Ghat Mein Sahib, Parkho Parkhanhari Ho.*

Pay close attention to these words. It is being said that the one who is our true beloved is beyond birth and death, does not visit the world, and means he is not born out of a mother's womb as an Avatar. He does not have parents or any one shown his parents. He is not a Sant or Siddh or Sadhu, or Tapasvi nor is he attuned to this materialistic world. None of them, he is above the even Sathdharsan (Jogi, Jangam, Jukiya, Tapsi, Vairagi, Brahman and Sanyasi). He is beyond the four Varna (the Brahmin, the Kshatriya, the Vaisya and the Sudra.). He is above the four Ashrams (Brahmacharya, Grihastha, Vanaprastha and Sanyas). He is neither young nor a child. Age has no effect on him. He is not one of the trinity Gods nor is he its Soham. He is not Energy even. He is above Nirakaar himself. He is in the form of Soundless Sound, indestructible. He is dearer than Maya and Brahm. He is neither Aum nor light formed Niranjan. He is not any of the tatvas like Earth, Sky, Fire, Air and Water, also he is higher from Sun, Moon and Stars. Only a Satguru's Sabdh (Soundless Sound) can give his evidence. Some rare seeker can delve in his depths.

*These words contain the secret of a lifetime. When one talk about a true Guru they say that they already have one Guru, if we go to another one then wouldn't it be like leaving one's husband for another. The thing to be realised here is that whether you are worshiping your own husband (Param Purush Sahib) or the one who is not yours. Sahib has sets aside the Trinity, Munis, Nirakaar, Brahma, God, Aum, Hari, Hara or Sagun devotion Lettered Sound and Nirgun Bhakti- Dhune Atmic Sabdh All this are under Kal Purush, Sahib Kabir has reveild the one who is higher than Kal. None them could be considered as being's own husband. This means that the world is not devoted to the real husband, it is being led by the Guru to worship an unreal husband, it is not ready to disentangle from that. It is not even aware of the true identity of one's own husband.*

*This is the main fault of forgetfulness. They do not want to leave that husband and go to another, this is a peculiar stand. But the truth is they are unable to recognize their husband. Dadu dyal ji says-*

*Purush Hamara Ek Hai, Hum Nari Bahu Ang.*

No one is able to identify Param Purush in the form of a real husband. Then, Sahib says-

*Jab Tak Guru Mile Nahin Sancha,*

*Tab Tak Guru Karo Das Pancha.*

Because only a complete Satguru could take us to the real world and help us meet our true beloved. Soul is a part of Param Purush, he is the true Sahib. Kal Niranjan has bound all the Souls. He is the guilty, for all the Souls along with Param Purush. That is why Param Purush had exiled him from his world Amar lok. Now Niranjan doesn't let Souls to go out of his word Amar lok and hurt them. The Mahatmas are giving the Naam of Niranjan to the beings. The stamp is of Sahib but the Naam is of jyoti Niranjan, Onkar, Rrankar, Soham or the many names of trinity or any one from 52 letters. No one is familiar with the true Naam of Param Purush. This is a hidden thing, which is only in the possession of Sants because the one who reached Amar lok, can only get it.

*Jo Pahuncha Janega Vohi, Kehan Sunan Se Nyara Hai.*

That Naam could not be heard or spoken. But today the Mahatmas are giving Naam of 52 Alphabets. Every Naam belong to Niranjan. Sahib says-

*Man Hi Niranjan, Man Hi Onkar, Man Hi Hai Kartara.*

Onkar and Niranjan both are the names of Mind. All are giving only this Naams. No one wants to leave that Naam nor that Mahatma which is related with Niranjan. Some people say that going for another Guru is a sin. This is just a network which blinds and entangle the people. Sahib says-

*Jab Tak Guru Mile Nahin Sancha, Tab Tak Karo Das Pancha.*

He is saying that you can take 5-10 Gurus till you get a true Guru. You will not be committing sin by doing that. Some argue that how can you leave afather and goto another, this is correct only when you get a True Guru who gives the devotion to Param Purush. Therefore do not leave your real parents.

*Saar Naam Chhadi Ke, Karay Aan Ki Aas.*

*Te Nar Narkay Jahinge, Satya Bhashay Raidas.*

Those who wish for another despite having a true Guru will go to hell.

The question here arises that the person leaving the true Paramatma, worshipping Kal Purush and takes to the feet of a Guru who worships Kal Purush, is he not left the Param Purush and being with others? He is serving at the feet of his father's adversary. Just like our body has formed by our parents, they have given us birth, they deserve to be respected and service of their children. Those who keep away from their duties and listen to them they are at fault here. Similar is the importance of services of a true Guru. He gives something to Soul and takes it away to its true father, true beloved (Sahib). Therefore, he is known to be far greater than parents and Paramatma. His service is the service of Param Purush. Therefore to serve Param Purush one should seek the holy feet of a real Satguru and Serve him.

Now those who are worshipping Kal Purush are they not by default hurt Param Purush by not serving him? However, those who engage Jivas of Param Purush in devotion of Kal Purush and entangle them more and more in that are really a major offender of Param Purush. The world is not enlightened about the Param Purush but the one who is aware of all the differences and having the information about Param Purush our true father and still leave a Guru and go to another, does not leave a false Guru and seek true Guru, not leaving the one who gives the devotion of Kal Purush and seek the one who gives the

devotion of Param Purush, this is their stand. Where is the merit in their stand? Wasn't they an offender of Param Purush.

Like if a child is stolen from its parents at the early age and he begins to think of the abductor as his father then it's not his fault. He just never knew his parents. But the abductor would only straighten his own deeds selfishly even by hurting the child. This will create the friction in child's heart about his own father is hurting him. Similarly, the ones who suffer in this world sometime come to think that how God could hurt them like that, however if he does not find one who can help him correctly, then he will be unable to understand it. If an evil agent of abductor misguides the child by telling him that the Abductor is his real father then the child will be deluded by taking the troublesome thief as his father. Just like that there are persons in this world who are confusing the beings and entangling them in the devotion to the Kal Purush. If a Sant or his servant tell the truth, point out to them the true parent and make them understand about their true parent even then they say that how can I go to another parent by leaving my present one, then what can be said?.

Think about your action and the truth of it. What a opposite direction your following. You are not devoted to that Param Purush but to whom you are not suppose to, but to that Kal Purush you are devoted.

*Aise Jag Jeev Gyan Chalai, Dharamdas Tohi Katha Sunai.*

*Yahi Jagat Ki Ulti Riti, Naam Na Jane Kaal Son Preeti.*

Sahib says, Dharamdas, the beings of this world flows with the downstream, they don't know true Naam, they love Kal Purush, worship him and consider him to be true Sahib. First they don't agree, do not enquire, and take to fight, Kabir Sahib says-

*Premi Khojat Main Phirun, Premi Mila Na Koye.*

*Jaso Kahiye Bhed Ko, So Phir Bairi Hoye.*



He says that he is searching for the beloved of that Sahib but he is unable to find a true devotee. If they can understand it it-self is a big leap. However no one understands it that easily. They are not ready to accept. Sahib says-

*Kaal Ka Jeev Mane Nahin, Main Kotin Khun Samjhaye.*

*Main Khaanchat Hun Satlok Ko, Yeh Bandha Jampur Jaye.*

The Jivi who is devoted to Kal Purush will not even believe it. Sahib says that I want to take Jivi to Satlok by giving them to the secret of Param Purush. But they are not accepting and instead want to go to Yampur-City of death.

### SOUL IN BONDAGE

*Eeshwar Ansh Jeev Avinashi, Chetan, Amal, Sehaj, Sukhrasi.*

This soul is a part of the Supreme Lord. It is Immortal (Avinaashi), spiritually active (Chetan), pure and free of vices (Amal). It is free from deceit and is spiritually simple (Sehaj). Besides, it is full of joy, happiness and bliss (Sukhrasi).

*So Maya Bas Bhayo Gosain, Bandhyo Keet Market Ki Nayi.*

Such a soul is tied like a parrot, like a monkey. There are three requirements for tying. First - One who ties, Second - One who is tied and The third - The means.

Why did he catch such Atma? A man can hold something. Sometime he catches Rat, sometimes Fish. Why does he catch? Because rat is destructive. Fish is a food for some, so it is caught. Some keep Cow. They keep it tied because they want Milk. The Cow may want to leave but they may not let her leave. The keepers did not give birth to Cow. They tied her with rope. If it runs away they search and find, bring it back, tie it up.

Nobody wants to give up their control over Bull. Bull's effort does not work, it cannot release itself. It may get beaten. But it is always tied by a rope. Similarly, Soul is bound by Mind for a reason, why? They get lot of work done from Cattle.

*Bahu Bandhan Te Bandhiya, Ek Behaara Jeev,*

*Jeev Bechara Kya Kare, Jo Na Churahiyeen Peev.*

Our soul has many bondages. Such an intelligent man, who is the supreme of all creations, is unable to understand his bondages. What is this mystery? What is the secret?

## 5. Naam Initiation, Before and After.

To cross this worldly ocean of birth and death, you need the power of Naam, this fact has been accepted by the mankind. The followers have understood the glory of Naam. In Ramcharitmanas, Goswami ji says-

*Ram Ek Tapas Tiye Tari, Naam Koti Khal Kumati Ubari.*

He says that Ram ji had released Ahilya, wife of taptsvi Gowtham rishi, but the power of Satya Naam liberated crores of sinners. Therefore-

*Brahm Ram Tein Namu Bad, Bar Dayak Bardani.*

*Ramcharit Sat Koti Mahan, Liye Mahes Jiyan Jani.*

It is said that Naam is greater than both Sagun Ram and Nirgun Brahm. While glorifying Naam Tulsidas has said-

*Kahaun Kahan Lagi Naam Badai,*

*Ram Na Sakhin Naam Gun Gai.*

Naam has established an undisputed place, Naam is the king. It is beyond the Speech and listening. This blissful Naam is beyond Sagun and Nirgun Bhakti. Sahib says-

*Mool Naam Nij Sar Hai, Sab Saran Ke Sar.*

*Jo Koi Pave Naam Ko, Soi Hans Hamar.*

He says this Naam is summary of everything. Whoever gets this Naam becomes our Hansa, celestial Swan. Sahib says-

*Mool Naam Nij Sar Hai, Kahi Pukar Pukar.*

*Jo Pave So Bachai, Nahin To Kaal Pasar.*

He says that Naam is summary of everything, I am telling you this again and again. Those who receive Naam only from Satguru can be saved from Kaal, as this whole world is in the network of Kaal.

*Kaal Bali Tihun Lok Mein, Jeev Sheev Ke Nath.*

*Mool Naam Jo Pavai, So Chale Hamare Sath.*

The web of Kaal is quite strong in the three loks. He is the master of all beings and Gods. However, one with the Satya Naam get rid of it and goes back with us to our country- Amarlok.

*Dharamdas Main Satyahi Bhakha,*

*Tumse Goye Kachhu Nahin Rakha.*

*Chaudah Arab Gyan Main Bhakha, Mool Naam Gupt Kari Rakha.  
 Mool Naam Hai Sabke Bheda, Pave Hansa Hoya Akheda.  
 Gupt Pragat Hum Tumse Bhakha,  
 Pind Brahmand Ke Upar Rakha.*

It says that I have always spoken truth of Truth to you, nothing is hidden. You have been told the saying of 14 Arab Sants but the Naam has been kept hidden. The Hansa, who gets the Naam doesn't suffer anymore. I have instilled and reveiled that secret Naam in you and lifted you out of this universal body.

*Mool Naam Pragat Nahin Kariye, Yahi Naam Ko Guptin Thariye.  
 Mool Naam So Jeev Ubara, Aur Naam Pragat Sansara.  
 Mool Naam Jake Ghat Aaven, So Hansa Satya Lok Sindhave.  
 Mool Naam Ki Pave Dori, Toote Ghat Athasi Karori.  
 Yugan Yugan Leyi Avtara, Mool Naam So Hansa Ubara.  
 Mool Naam Gupt Tum Rakho, Sat Naam Pragat Tum Bhakho.  
 Koti Karm Hans Ke Hoi, Mool Naam So Daro Dhoi.  
 Neer Pawan Ka Bhed Apra, Mool Naam Inhun Te Nyara.  
 Mool Naam Binu Mukti Na Hoi, Lakh Gyan Kathe So Ki.  
 Akah Naam Jeev Ke Sara, Pave Hansa Koi Bhavpara.*

Sahib says that this Naam is not to be unveiled, it needs to remain hidden. This hidden Naam will release the Souls from worldly life. Those who will receive this Naam will have final destination as Satya lok. While receiving mool Naam all network of the Kalpurush will be severed. I arrive in this world in different Yugas and with the help of Naam I take away Swans-Souls to Satya lok. No matter how much Karma and Knowledge is acquired by a person he can't free himself without the help of Mool Naam. This Naam cannot be spoken. The one who gets this Naam will cross this worldly ocean of birth and death. ***What does this Naam do? Where does it come from? Before enquiring these let us see what you were before Naam.***



## WHAT YOU WERE BEFORE NAAM INITIATION

Now, you are drowned in the world of Mind. Your Mind and Soul has combines just like water and milk. That's why you can't witness the bane of soul. Mind has overpowered Soul. Its result is that you have no knowledge of bane and boon. You are working as per dictates of your Mind. Whether you like it or not you're following Mind. Sometimes the Mind is good, sometimes it's bad. The inspiration of both evil and good deeds is of Mind. This is the reason why you are not able to understand the clever working of Mind. This Mind is making you do vicious things like cheating, treachery and things like that.

At present the Surti of a common man is afflicted. When a diamond is in the soil it isn't luminous but when it is cleaned then it begins to reflect light. Its brilliance is never lost, it's just hindered. Similarly, Surti is complete by itself. It doesn't increase or decrease. Its light, nature, power can't diminish. Therefore, it is not in the need of other support. It has been polluted by Mind and Maya due to which its luminosity has been concealed and nature hidden.

Some people say that devotion gives strength to the Soul. No it's not like that. If the Soul needs power from another source then that would mean that the other thing is stronger than the Soul. But no, there is nothing which is greater than Soul. Soul is the essence of Supreme lord himself. It doesn't need any outside material.

Then why do we need to worship? Why are we to meditate? Let us see, Devotion and concentration won't give power to Soul but they will clear away the dirt of Mind and Maya which has veiled it and Soul will begin to experience itself. When Soul begins to know itself then it will not accept the direction of Mind anymore.

At present, Soul is working on the directions of the Mind. Whatever Mind will say that will be done by the

Soul. All the evil deeds being done by human, does Soul wants to do them? No, Mind is the inspiration of all these evil deeds. Soul is unable to realise itself. Mind overpowers Soul 24 hours a day and wouldn't let the Soul think. Under the control of Mind, Soul is thinking itself as the human body and has set itself to complete the desires of Mind. This body is very complex. There reside demons like Lust, Anger, Desires, Greed, and Pride etc. which are dragging Soul to the gates of hell. Soul has become helpless.

*Jeev Pada Bahu Loot Mein, Nahin Kachhu Len Na Den.*

Firstly, does the present form of devotion have any mistake? If there is, then why there is no refinement. Is there is a flaw in the present state of devotion. This is a very serious issue. Common People give their suggestions on the corruption through radio, and TV. Therefore if the society is drowned in to evilness then the field of the devotion shall be reviewed. Is the current form of devotion correct? If there is a fault, then where is it? There is a strong increase in the presence of Sin, Corruption and Cruelty etc.

A Journalist asked me very pertinent questions that do you think that human are following devotion considering the atmosphere of devotion all around? I replied no. I have the perception that the distance between the human and devotion is the widest ever. If you take a look at the history you will find that human have moved far away from devotion today. If there had been devotion then why are there violence, injustice, and corruption etc.? People are dragged towards devotion these days. Like the businessmen try to attract the customers to themselves, like a political party draws people, similar is the case with people are being dragged in the web of devotions by the religious dogmas and belief systems. This is not a matter of one institution. There is now competition between the Religions for the number of followers. No one is free.

Everyone has a stamp of a community/sect over them. What does the Religions preachers want now, do they seek salvation for their followers. If the human are in pure devotion then there should not be any crime in this world.  
*Bhakti Swantatar Sakal Gun Khani, Binu Satsang Na Pawat Prani.*

Devotion is the creator of good Virtues. Love, compassion, forgiveness, wisdom etc. they are the features of the devotion. Whenever a human worship these features will manifest in him. However at present no one can see true love between people. There is no evidence of kinsman ship. There is no proof of manifestation of Devotion. What has happened to devotion?

There are more diseases in the society today. A survey was taken to know its reasons. It was concluded that atmosphere is contaminated. The food we are consuming is contaminated with chemicals and urea etc. Everything is adulterated. Then because of pollution the water and air are also impure.

Diseases are increasing in numbers due to pollution in environment, deficiencies in standards of food, in living and compounded by tension and depression. Depression or stress is the root of all problems. It affects heart, lungs and brain. Stress can cause the heart to fail and brain related diseases can accrue. When our desires remain unfulfilled, stress rises.

What is the reason for the rise of Sins in the Society today? There must be someone responsible right? If there is an accident, the person responsible is found and also the reason for the accident is found. Who is at fault is also considered. Then the person at fault is punished. Works are done to prevent further accidents in the future.

Similarly the root of Sin should also be found. If there is evil in the Society, then the main reason for this is the Religions. If the human are in treachery then the responsible one is not government but it is the Religion. See that initially people were hesitant in committing Sins

as the preachers easier taught them not to commit sins. They also did not commit treachery. Even if there was, their numbers was less.

Humens are unable to understand the concept of bane and boon. The system of devotion has failed. Therefore it needs to search for the faults. Brothers are at each other's throat. If someone has a pure character then he is seen as meek. The one who is not taking alcohol is seen as stupid. The one who is not into scandal is seen as backward and the one who is not into violence is seen as a coward. Mind is using his five hands of lust, anger, greed, desire and pride and bending everyone as it suits to him. Without Naam everyone is being pressed in to the web of Mind and Maya. This whole world is of Mind. Mind is the king of this world that's why there is only his reign.

The one who is in control is the King and his orders are carried out. Does Kal Purush has reign over world? If we give it a thought then we will observe it to be true. The party which is a ruling party, it's the one giving the orders. There are different ministers, like for electricity and defense. They all are ruling. Does Mind is also ruling us similarly. On all of us there is a control, which is flows downwards.

The government is in control of schools. If it decides it can open the school at 7 or at 8. Similarly, there is the reign of Niranjan over this world. How is it controlling?

*'Manhin Niranjan Sabpar Chhaye'.*

His power is that his every order should be carried out. At least we can know how it Works? He can do anything. How? Just as chief minister has complete control over a state. How does the reign of the Mind is carried out? It gives message through the brain. All the ministers are under the chief minister. Similarly, Mind also has ministers. Mind tells you to slap someone. How does this request enforced? Mind gives this command to Intelligence. What does Intellect mean? Intellect is also a

part of Mind. Intellect enquires as to who the one who is abused. Intellect tells Hatred to do that task. Minister of Anger is- Hatred. Gave the order, slap in that case. If hatred did not arise then how could anyone slap another? They are not at fault here. Policeman carried out their order, they have no choice. Therefore, this is not their wish. They were simply following the orders. They also have S.P. The preceding Deities of senses take order from Mind. If Mind desires to eat mango, every wish is carried out. Mind wishes for wealth. What is it doing? He is the boss and operating the network from behind like the Mafia. Therefore-

*Tera Bairi Koi Nahin, Tera Bairi Man.*

*Jeev Ke Sang Man Kal Rahai, Agyani Nar Janaat Nahin.*

You want wealth. It won't come easily. Intellect told cupidity his wants for money. It gets established. Under one order from the government, the party supporters get ready to do that. Intellect orders to slap then hands get ready. This deed is accomplished. Five things are important and all of them are Ministers. They have a full command. Everything needs to be done, it doesn't matter that you want to or not, because it is the order of the Mind.

When greed arise, its minister will sit in brain and orders it to do this and that for his son. Man wishes for the stars. Ministers give the powers to the supporters. They have weapons which are hidden. Sahib says-

*Teen Lok Mein Manhin Viraji, Tahi Na Chiharat Pandit Kaji.*

Mind is the Administrator in all three loks. Whatever it wishes, it does. If we dig deep into it, we will find that it has a big army. Its army is quite strong too. Sahib says-

*Bahu Bandhan Te Bandhiya, Ek Vichara Jeev.*

Just like secretaries, tehsildars, commissioner, police stations and constables and there are police men in the market to control an area. Similarly Mind has a complete control over the three loks. That is his power. Even lust, anger, desires and greed, etc. belong to this.



*Pratham Pravarti Man Ko, Mahamoh Ahankar.*

*Dooji Pravarti Upjo, Kaam Prabal Jag Mein.*

These vices are inside everyone. Lust, Anger, Desires, Pride, Arrogance etc. are inside everyone. There is vanity related to beauty, even with education pride develops. They have their families too.

Attachment to wife is affection. It resides within everyone. You will find everything dear to you. A Mahatma doesn't find anything dear to himself. He knows his true self. Then its son is Pride. Its base is possessiveness Me and Mine. This is not soul. This is an internal web.

*Chashm Dil Se Dekh Tu, Kya Kya Tamashe Ho Rahe.*

*Dil Sata Kya Kya Hain, Dil Satane Ke Liye.*

If we watch T.V, then we see that mahatmas today are either appearing with their long hairs or beard or dot-tilak. Everyone's Identity is recognized by their appearances. You recognize me by my kurta-pajama. If I were to change into a shirt and pant then you wouldn't even recognize me even if I wander the whole city.

I met a girl while brushing my teeth on a train journey at night. When she saw me in the morning, she asked me you are Sahib Ji, aren't you? I smiled giving her answer. She was saying that she was telling her husband whole night that you are Sahib but he wasn't agreeing with me. I was trying to identify you. I recognized by the way you walk. She was a Naami yet she was unable to recognize me.

..Similarly, lust (Manmata) also has a family. His wife is Rati. What is Rati? Rati is the process of intercourse. She is the wife of lust. They attack as a duo. They are the type of enemies who cannot be seen but their attack is still strong. Greed is their son. Where they do not exist there is no intercourse. Then comes obsession. She is the daughter in law of lust. If there is a feud, then the whole family will

fight with them, they will unite. This is the way of their feud. A Mahapurush is the one who recognises all of them.

*'Prabal Avidya Ka Parivara.'*

In Ramayana, Goswami ji says- *In Sab Mil Jeevhi Ghera.*

They can't be seen. They have surrounded the Soul. It is bound and thus the victim. We are unable to understand them. The enemy is a genius here.

Then there is anger. His wife is violence. When we are angry, we want to hit and beat something. When there is violence we feel satisfied. It says that killing gives it a satisfaction. This is the story of everyone. It tells that you attend peace if you take revenge against them. What type of satisfaction is that which we are gaining by hitting or abusing someone? Human are unable to understand the full mechanism of his own body. They are unable to understand its system.

There was a Psychiatrist; with one question he got puzzled. I asked him, what is Mind? Where does it reside? When the talk was completed, he said oh Maharaja! Whatever you are saying, is not covered under any subjects of syllabus. I keep a watch on the driver. If I observe them looking at girl on the road, I give a hit. It has become a habit. If they unnecessarily sound their own, I caution the driver and slap sometime. If this is the behavior while on a car drive with me.

*Rahiman Laak Bhali Karo, Auoguni Agun Na Jay//*

All these are powerful. The one who codified Vedas, Ved Vyasji, cried out for his Son, out of attachment. When he was reminded, he came to his senses.

Son of Anger is nondiscrimination, meaning not to enquire, when Anger arises, discrimination departs. It suppresses Atmic nature within. Its daughter-in law is forgetfulness, they say that they forgot. There is a family of greed, Hatred is his wife. Greed makes human commit sinful deeds. Falsehood is the Daughter – in- law of Greed, Sin is the Son

*As Asur Ghat Mein Base, Kaise Rahe Kushal.*

No one is giving any thought to this. The network of the Mind is powerful. Even great people are unable to understand it. Sahib says-

*Sayyad Ke Kabu Mein Hain Sab Jeev Vichare.*

All the beings are in the hands of devil powers. We are unable to get free. We are following their orders subconsciously. These orders reflect in our body. This can be found by inquiry in to its working. Who is it? Mind. Sahib says-

*Manhin Aahe Kaal Karala, Jeev Nachaye Kare Behala.*

This means that there is a force inside us which is ever being followed by the Soul. Let's see what are the losses here? There is merit in what Kabir Sahib said that we are under a powerful, cruel, and violent force. For instance, every wish of mind is carried out. Whatever it wishes, is being done. Mind has a great army. It has great power. Mind just sends a message. Then all the Senses follow that order. Mind has four forms-Thought-Munn, Intellect-Buddhi, Memory-Chitt and Ego-Ahankar. These are the four forms of the mind. When intellect orders to slap someone then hands, body and soul all of them abide by that wish. Mind has ministers-lust, anger, desire, greed, pride and ego. They have a huge army. Just as a regiment is controlled and ordered, similar is the reign of mind. The message from the top-order is followed till the last one. The orders of the Mind are carried out by everyone. For instance, intelligence orders us to be distasteful to a person. Then it gives the command. When we hit someone after the command the hand begin their work. Then how does it work? Violence accompanies Anger. Violence is the wife of anger. Indiscrimination is his son and abomination is his daughter in law. This family is very dangerous. Violence the queen says beat him it, beating gives me pleasure. The pleasure is so much that there is no sanity left. Haste is his son. When we hit someone, we feel that we will be only at peace after we hit that person. In anger we abuse verbally

to attain peace. That is to feel satisfaction. What type of satisfaction is that which you get by hitting someone, by hurting him we attain peace. This violence was the wife of anger. When Indiscrimination arrives it doesn't let anyone think. He urges you to continue. Then abomination arrives. This family is very dangerous. If we see, we will find that all of these are found within us. This means that Mind has a huge network. Its minister is greed. When we desire for wealth, intelligence gives the command to cupidity to get on and it does. Ambition is its wife. It also rises. If there is ambition then there is no peace. Its Son is sin. Their son is also dangerous. It doesn't let anyone think. He will always urges you toward sin. All of them are the army of Mind. Aatmdev is obeying him fully. Similar is the kamdev. Mind confuses the being. And when lust arrives even intelligence becomes its associate. We only contemplate about satisfaction of Lust. Rati is the wife of lust. It is the process of intercourse. This family is also dangerous. They have all surrounded the being completely.

*In Sab Mil Jeevhi Ghera, Bina Parichaye Bhaya Yam Ko Chera.*

### **Moha-Attachments**

*Moh Sakal Vyadhin Ko Mool, Tate Upjat Bahu Vidhi Soola.*

What is attachments? When a human is in this state he begins to do misconstrue deeds. It has a wife, a full family. Its wife is obsession. His son is ignorance. When feeling of attachment rise we feel that this is mine. There arise such feeling in many instances. Mind is active here. Whichever party is the ruling one, it has the full reign. Whatever the highest authority makes order, it is complied. Similar is the case of commands of Mind. A demon's army is obviously powerful. They remain inside the humans and does their work. They are powerful one above the other. Aatmdev is also obeying them. Now the question arises, why is the Soul obeying them? Are they powerful than the soul? No, it's because of Ignorance. Ignorance is that we regard ourselves as Mind or intelligence. This is the working of

Mind. The weapon of the Mind is ignorance. It's not known, as to who is doing this? This is done by ignorance. What or whose power is used? It is of the soul. If Aatmdev doesn't obey them then nothing can happen. Sahib says-

*Aapa Ko Aapa Hi Bandhyo.*

You have been warned and awakened here. You are bound by his power.

*Jaise Swan Kanch Mandil Maa, Bharmat Bhoonki Parayo.*

A Dog in a castle of glass dies barks at his own reflection thinking that there is another Dog. But the truth is that he takes his reflection as another Dog.

*Jaise Nahar Koop Mein, Apni Pratima Dekh Parayo.*

A lion roared at a well. He takes his reflection as another lion. The sound also echoes. No one killed the Lion. Taking the reflection to be another lion, he himself jumped into the water. Means he was killed by the ignorance. Similarly, Aatmdev himself is getting bound with his own power due to ignorance. It has been mentioned in the shashtras that soul is indestructible, it can't be killed. Vasudev told Arjun that he had given the lesson of Gita to Sun. Arjun enquires as how it could be? You have born in this Yuga whereas Sun is there since a long time. Then Vasudev replied that you and I have taken many births before. The difference is only that you don't remember any of them and I do.

Means soul had many bodies. They were all left behind.

*Aakhir Yeh Tan Khak Milega, Kahan Firat Magruri Mein.*

This body will also be left behind. This is the complete truth. Even after that, ignorance is so much, that we still feel that body is the truth. This is because of the attachments. When it arrives, even Soul calls it as its own and began committing sin out of greed. This is not the nature of soul. At present you can't see the nature of Soul without Naam.

When we try to know someone then there are two factors. One is the physical structure and the one its nature.

We recognize them by their eyes, nose etc. this is in our memory, how do they look. Secondly by nature that how is he? We ask how he is. Why is it being asked? How is he by work, nature, this implies to that. Then the answer comes he is fine. He is not harming anyone, selfless therefore he is fine. We also see the Soul. Where is Soul? We also look towards the nature. The structure is very delicate. It's neither male nor female. It is not even five tatvas. Means its neither fire nor air. It is a part of Param Purush. It's clear. It's neither big nor small. It is indestructible. It doesn't increase or decrease. It's strong and eternal. It's outer from is incredible. Its formation is fierce. It is beyond the five tatvas. Wherever there are in tatvas, it is bound to be destroyed, earth is destroyed by water, water is destroyed by fire, fire is destroyed by air and air is destroyed by the sky. But soul is beyond them. Now let's see the features of the Soul. It is Aatmdev not a demon. It has wisdom, pure, free of anger, greed, defects, and violence. It has Vivek and bliss. It is calm and patient. These same features are found in the Supreme Purush. Ramayana says-

*Ishwar Ansh Jeev Avinashi, Chetan Amal Sehaj Sukhrasi.*

*So Maya Bas Bhayo Gussai, Bandhyo Keer Markat Ki Naai.*

This soul is a part of the Supreme Purush. It is Immortal (Avinaashi), spiritually active (Chetan), pure and free of vices (Amal). It is free from deceit and is spiritually simple (Sehaj). Besides, it is full of joy, happiness, and bliss (Sukhrasi).

It is independent. It doesn't need any support. Means it is not dependent on the outer resources. Body is dependent. If it doesn't get water or air it will die. But Soul doesn't face any problems. It is indestructible. This is its nature. Soul is very calm and serene. But where is it lost? The thing we are seeing in others is not Soul but it is the family of Mind. Whatever is seen are not the Soul. The kind of deeds done by the human can't be attributed to the Soul.

They have cupidity, arrogance, and abomination. Where has the Soul gone? Is this the Soul? If it is so then it can't be called Pure. It has been bound. We are seeing the family of Mind and vices. Aatmdev is under a veil. Everyone is asking us to know the Soul. The power which is confusing the Soul is not letting the Soul understand anything about Soul itself.

*Bahu Bandhan Te Bandhiya, Ek Vichara Jeev.*

*Jeev Vichara Kya Kare, Jo Na Chhudave Peev.*

**All of them bound of the soul.**

*Prabal Avidya Ka Parivara.*

Goswami ji says-

*Jad Chetan Hai Granth Pad Gai,*

*Yadyapi Mithya Chhutai Kathinai.*

These words are also said by sahib that soul is in a trap.

*Par Lagan Ko Har Kooi Chahe,*

*Bin Satguru Koi Par Na Pave.*

But the glory of Satguru is such that it will change. World is following a fake Religion-Dharma. I have freed you from treachery, fraud, etc. and transformed you from the coveted religions of Mind. Now I changed you into a nectarine individual. Earlier it was a reign of Mind. Even after many lives, such a transformation is hard to achieve. Sahib says-

*Yeh Sab Sahib Tumhi Keena, Barna Main Tha Param Malina.*

How did this happen? After Satya Naam you got powers which fights with vices; Lust, Anger, Greed etc.

First, let's look at their whole army.

*Pratham Kaam Dhanush Kar Leenhe, Panch Ban So Tasang Cheenhe.*

*Mohan Vashikaran Uchata, Ban Lagat Ghar Bhoole Bat.*

*Dusht Kaan Ur Prakate Aayi, Gyan Vichar Bisri Sab Jai.*

*Ritu Basant Triye Sain Singara, Kahi Na Kaam Ki Sen Apari.*

*Solah Shringar Dekhi Man Mani, Nirkhat An Ang Ki Vani.*

*Aisi Nirkhi Kaal Ki Sena, Sur Nar Muni Ur Dharat Na Chaina.*

God of **Lust** has five arrows-

Maaran, Maran, Mohan, Vashikaran and Uchattan. With these lust disables everyone's intellect. Then there is no difference then between Human, Munis or the Deities. They lose their peace. After their attack everyone is wandering lost.

*Yeh Kama Ati Prachand Hai, Hoye Utpan Tiye Ang.*

*Sain Chain Atihi Bade, Chade Kaam Rati Rang.*

*Tan Man Asthir Na Rahe, Kaam Ban Dar Sal.*

*Ek Ban Se Sab Kiye, Sur Nar Muni Vihal.*

This **Lust** is very strong, it even distracts the powerful devotees of penance. Lust takes its form in the company of a female. It even keeps the Divine beings-Deities in its control. Shashtras mention-

*Chalai Kaam Yeh Sabai Palane, Maharudra Ki Karat Na Kane.  
Maharudra Pahan Pahunche Jani, Maryo Puhup Ban Shar Tani.  
Dekh Amini Mohe Deva, Puhup Ban Ko Kuchh Lahtro Na Bheva.  
Chhandi Dhyan Dhaye Tripurari, Samujhe Jabhin Pare Juhari.*

It is on everyone's head. It hasn't left even Maharudra. He got attracted to Mohini form of Vishnu. This cannot be comprehended by ordinary people.

*Tab Rati Dekh Deen Hai Gayeu,*

*Vinti Karat Vishay Tan Bhayeu.*

*Jab Rati Dekhi Deen Hai Aai, Vinti Kari Tab Lakhi Pai.*

*Srishti Na Hoye Na Chalai Sansara,*

*Maharudra Tum Karhu Vichara.*

*Jab Shiv Dekh Daya Man Lava,*

*Ta Dukh Metan Man Mein Aava.*

*Tab Tiye Jani Bahuri Nirmyau, Anghin So Ati Bali Bhayeu.*

There is a story in the shiv Mahapuram. So-

*Bahuri Kaam Chale Samuhai, Tetis Krod Kiye Vashi Jai.*

*Kaam Ban Shar Dhari Leenha,*

*Jeetan Chale So Aapu Vashi Keenha.*

*Indrasen Jab Gai Sab Ari, Indrahu K Gai Budhi Mati Mari.*

*Jabhin Indra Kaam Vash Bhaye,*

*Gautam Nari Chhalan Tab Gayeu.*

*Jabte Chit Mein Chitaye Paapu, Sahe Ugra Gautam Ka Shapu.*

*Sahastra Bhag Takahan Bahayeu,*

*Kaam Ban Kar Phal Yeh Thayau.*



*Kaam Chandra Par Chitve Jabhin, Jai Hare Gurupatni Tabhin.*

It even has control over 33 crore Gods and Kings. Let's take their king. Indra, after the defeat at the hands of Demons, went to Gautama rishi's wife Ahilya See, what is the condition of deities under lust. Then what is a common man in front of them. Leave human, we can't even talk about other deities if their king's condition is like this. If someone is good then we say that person is like a Deva. Now even the Devas king reached at the doorstep of another woman. Gautama rishi gave him the curse of thousand segments in his body. When lust set his eyes on Chandra he went to the wife of his Guru. Sahib says-

*Aiso Asur Ghat Mon Base, Sunhu Ho Dharamdas.*

*Ghat Parichay Jane Bina, Sabka Bhaya Vinash.*

*Tan Man Lajja Na Rahai, Kaam Ban Ur Sal.*

*Ek Kaam Sab Basi Kiye, Sur Nar Muni Vihal.*

This lust is very dangerous. It has its own family. Its wife is Rati. Son is greed and Daughter in law is obsession. These are very Evil .Furthermore-

*Shringi Rishi Jo Van Mahan Jaye,*

*Kand Mool Khani Ban Phal Khaye.*

*Aisan Gyan Dhyan Man Dharai,*

*Sou Kaam Vasi Phiri Phiri Parai.*

Shringi rishi had made his body like wood. He used to live in a cave in the deep forest a prostitute had him in her control and then he also became the father of three children. When he came to his senses he left everything and went back to the forest.

When lust becomes heavy on a person, he does not remain in his senses. When in lust, human do misconstrue of deeds.

*Kaam Vashi Bhaye Ravan Rau, Haran Sita Kiya Nash Upau.*

*Bad Bad Trani Jag Mahan Bhaye,*

*Kaam Tras Saban Kahan Dayeu.*

Ravan was a very intelligence person, he had the knowledge of four Vedas. But even he couldn't win from lust and kidnapped Sita ji.

*Narad Aadi Panch Shar Tani, Aur Anek Jehi Nar Gyani.*

*Kaam Ban Jab Dshrath Lage, Ram Chhute Tab Pranai Tyage.*

*Kam Bali Ati Balvanda, Jasu Ban Rahe Vikal Brahmand.*

Even Narad ji could not resisit lust. This excites the whole universe.

Now let's see the **Anger**. It's like twin brother of lust. Sahib says-

*Kam Te Adhik Krodh Prachanda, Jake Dar Trase Nau Khanda.*

*Guru Kubudhi Krodh Ke Sanga, Adhar Bhesh Dhari Chadat Jo Anga.*

*Jab Ur Krodh Pragata Aai, Kampai Deh That That Ho Jai.*

*Tedhi Bhauhein Ankit Naina, Ashubh Asar Mukh Bole Baina.*

*Jare Hriday Mukh Nikse Jhara, Rom Rom Pavak Par Jara.*

*Mar Mar Karai Apghata, Ginai Na Mat Pita Au Bhrata.*

*Dui Jaye Kai Vinshai Aapa, Darun Hiya Krodh Kai Rupa.*

This anger is also very dangerous. When it rises in the heart then the whole body starts to tremble. Eyebrows bends, eyes become red and we abuse. Every pore burns with anger. Then Man doesn't care what is good for him and what is not. His intellect gets veiled and he even does the works which are usually done by the stupid persons. This Anger has caused serious problem even to Mahatmas. **Anger's wife is violence and Son is indiscrimination, its Kinsman is forgetfulness.** When anger arrives it brings destruction. Anger has created great destructions in this world from time to time. Sahib says-

*Prathame Krodh Brahma Ko Bhayau, Shat Putran Kahan Shap Jo Dayau*

*Sankadik Vaikunthe Gayau, Rokati Pauri Krodh Man Bhayau.*

*Jab Jab Shiv Krodh Karai Sansara, Parlaye Hot Na Lage Bara.*

*Durvasa Krodh Na Saheu, Ulti Hani Tap Mein Bhayau.*

*Chhapan Koti Yadav Sanghara, Aapuhin Aap Krodh Arjara.*

*Kaurav Pandav Krodhhi Jare, Aaphi Aap Gaye Sab Mare.*

Brahma ji is the creator of the world. This is not an ordinary thing, this needs a thought. He incinerated six sons by cursing. Sankadi Rishis were going to Vaikunth. They became angry when they were stopped by the Gatekeepers and in anger they cursed them to take three lives of Demons. When shiv ji become angry he destroys the three loks. This is a known fact. Durvasa rishi couldn't win against anger and incinerated 560 Million Yadavs (People who rear Cow).

See, the power of anger is great, it has a control over great beings Whole world is under its control.

*Krodh Agni Ghat Ghat Bari, Jarat Sakal Sansar.*

*Deen Leen Nij Bhakti So, Takar Nikat Ubar.*

*Daso Disha Te Uthhi Parbal Krodh I Aag.*

*Sanati Sheetal Sadhu Ki, Sharan Ubariye Bhag.*

We can only save ourselves from it by Surrendering to the Sant Satguru, otherwise, whole of the world is burning in the fire of anger.

*Kahain Kabir Krodh Parharai, Soi Prani Bhavsagar Tarai.*

*Kshan Kshan Krodh Hriday Mein Aave,*

*Jap Tap Gyan Rehan Nahin Pavai.*

*Pandit Guni Yogi Vairagi, Ye Sab Jarai Krodh Ki Aagi.*

*Panch Agni Grishma Ritu Dharai, Aisi Vidhi Trikal Tap Karai.*

*Pancho Indri Karai Nirasa, Sadhe Nidra Bhooks Piyasa.*

*Jatan Jatan Bahut Tap Arhin,*

*Krodh Chhudaye Chhan Ekmahan Harhin.*

*Sidh Kaj Vinasai Krodha, Sab Phal Jai Na Pavai Sodha.*

The one who abandon anger transcends this world. When anger arrives in the heart then all sense of discriminations departs. If someone is able to bind the five senses, overcome hunger and thirst even then when anger arrives it finishes everything off. This anger disrupts every work and the good result is never achieved.

*Bahut Jatan Tap Kineu, Sab Phal Krodh Nasaye.*

*Kahain Kabir Dhan Sanchai, Chor Musi Lai Jaye.*

Devotees worship with great hardships but when anger comes then whole worship is destroyed. It just like

someone has collected all the wealth and then it is stolen from him. Similar is the case with anger. Let's see this Greed after anger. Sahib says-

*Bura Lobh Te Aur Na Koi, Sakal Adharm Lobh Te Hoi.*

This **Greed** is the root of all the sins. Its wife is ambition and its Son is Sin the story of this cupidity is also very interesting.

*Pahile Paisa Mon Man Lavai, Paisa Mile Taka Ko Dhave.*

*Taka Dekhi Man Mein Sukh Bhayau, Dotaka Ka Udham Kiyau.*

*Dui Jore Jore Phir Chari, Lobh Pati Deenho Parcari.*

*Chari Jori Man Upjaye Rangu,*

*Ab Desh Kai Jor Hoye Jani Bhangu.*

*Dash Jurai Nam Rahe Na Thora, Jori Bees Man Aage Daura.*

*Bees Jori Man Badi Asha, Ab Jo Kaisehu Ke Jure Pachasa.*

*Jor Pachas Ganth So Deenha, Tab Sahastra Ko Udham Keenha.*

*Jori Sahastra Trishna Nahin Sakhu, Ab Lagai Joran Lakhu.*

*Lakh Jori Vinvai Kar Jori, Ab Parmeshvar Mohi Dehi Karori.*

*Jori Karor Kshan Kal Nahin Parai,*

*Lobh Agni Chhin Chhin Tanu Jarai.*

*Jyon Jyon Lobh Milai Naukhanda,*

*Tyon Tyon Lobh Bhayo Parchanda.*

We get ten then we desire twenty, if we get twenty then we desire fifty, if we get fifty we desire hundred, if we get hundred then we desire thousand, then lakh and then crore. This cupidity never leaves. Kabir Sahib tells Dharamdas-

*Kalyug Vairag As Hovve Bhai,*

*Sunu Dharamdas Main Kahaun Bujhai.*

*Kalyug Pap Karm Bahu Badhihain,*

*Kari Kari Pap Dukh Mein Parihain.*

*Tate Dridra Hoye Bahu Loga,*

*Sahihain Bahute Dukh Aru Soga.*

*Pai Dukh Bahu Bhesh So Dharihain,*

*Lage Lobh Pap Bahu Karihain.*

*Mangi Mangi Kachhu Dravya Kamai,*

*Rin Byaj Dar Dihain Uthhai.*

*Naam Sadhu Jag Mahin Kahai,*

*Khaihein Byaj Kari Karm Kasai.*

*Math Mandir Karan Dhan Laihein,*

*Sevak Sakh Bahut Badhehain.  
 Pai Dravya Vishay So Bhauhain,  
 Bahu Vidhi Indrin Sukh Lagihain.  
 Vishay Bhog Ko Dravya So Chahi,  
 Tab Padihain Vh Trishna Mahin.  
 Trishna Ai Parbal Jag Bhangi,  
 Sada Rahai Veh Lobh Ki Sangi.*

Sahib says because of greed the human commit sins in Kaliyug and goes through a lot of pain and hardships for that. In Kaliyug, so called holy men beg in the name of Religion and make wealth for themselves. They have greed and hunger for the lust. This hunger is the wife of greed which always remain beside him. This Greed is more harmful in comparison to lust and anger, therefore sahib says-

*Kami Nar Bahute Tare, Krodhi Tare Anant.  
 Lobhi Banda Na Tare, Kahain Kabir Sidhant.*

There is not one or two in the clutches of cupidity.

*Bhagat Mudiya Jatdhari, Gyani Guni Apar.  
 Shat Darhan Bhatkat Phire, Ek Lobh Ki Lar.*

Then there comes the **Attachment-Moha**. He is the king. Sahib says-

*Moh Sakal Vyadhin Ko Moola, Ta Te Upjat Bahi Vidhi Soola.*

This is the root cause of all the troubles. It arises out of Maya.

*Moh Nriпти Maya Te Bhayau, Prabal Ghata Tihun Pur Si Chhayau.  
 Varno Tasu Naam Gun Baina, Maha Moh Raja Ko Saina.*

The King attachments also has very big family.

*Nij Agyan Desh Rajdhani, Alas Mahal Asha Patrani.  
 Ichha Beti Khari Kathori, Bandhe Anek Jeev Uthhi Bhoi.*

*Kumati Sakhi Take Sang Rahai,  
 Niti Uthhi Hriday Saban Ki Dahai.*

*Laundi Chhoot Tehah Ghar Karai, Jake Parsat Sab Jag Darai.*

*Launda Lalach Nahin Aghave, Varjat Nilaj Sabke Ghar Jave.*

*Rog Shok Sanshaye Bahu Bhanti,  
 Par Drohi Aur Dwandav Sanghati.*

*Ye Raja Ke Putra Prachanda, Jake Dar Trase Naukhanda.*

*Pap Saban Ko Augun Jani, Dukh Dridra Mohabhimani.*

*Adharm Kshtra Chautra Shula, Jahan Sinhasan Baithe Phula.*

*Kapat Vajir Astya Khvasa, Pakhand Mantri Sang Prakasha.*

Attachment lives in the country of ignorance. His wife is ambition. Daughter is desire, son is greed, minister is phony, general is treachery and friend is disease. Thus, the family of endearment is a great one along with a big army. It is not easy to save oneself from this army, hence sahib says-

*Yeh Sena Sab Moh Ki, Kahain Kabir Samjhaye.*

*Inte Jo Koi Bachai, Bhavsagar Tari Jaye.*

*Inte J Koi Bachai, Bhavsagartari Jaye.*

In the end there is **Pride**. This is the most dangerous one. Its wife is decry-hate. Arrogance leads you to decry someone. Some people are Pride of beauty, color, caste wealth or even education .When pride arrives then the being doesn't find anyone above himself.

*Chhin Chhin Garv Hiya Mein Aave,*

*Aage Kutil Sabhi Dikhlave.*

*Ainthat Chalai Niharat Paga, Garv Khabis Tabhin Uthhi Laga.*

*Ainth Akad Abhimani Mahin, Abhimani Neecha Ho Nahin.*

*Moonchhe Tav Niharat Chhahin, Kandhe Dare Avar Ki Bahin.*

*Tedhi Pag Garv Man Dharai, Man Mahan Umrattwalo Phirai.*

*Aniti Vachan Auran So Bakai, Hamri Barobari Ko Kari Sakai.*

A Proud person doesn't listen to others. He even abuses verbally. He thinks and moves as if there is no one in his league .Sahib says-

*Ati Ke Garv Na Hoye Bhai, Garvhi Te Puni Sarv Nashai.*

*Abhimani Nahin Chhoote Abhun,*

*Bahu Vilakshan Gyani Hoye Tabhun.*

*Bhagli Dambh Nithi Man Mahin,*

*Nikat Sanch Kachhu Aave Nahin.*

*Hum Hum Hum Karat So Dolai, Kahu Se Seedha Nahin Bolai.*

*Roopvant Roop Garbana, Ani Unch Gyani Virkhana.*

*Ahai Bhoop Yog Garv Dharai,*

*Bade Bade Sidhi Kal Gahi Marai.*

Sahib says that one should be free from Pride. This arrogance destroys everything else. He can never attain Salvation. He never talk straight and his every word is

concerned with I, me, and myself. A King is proud of his status and a Yogi is proud of his yog.

So these five are pretty much evil. These five are the hands of Mind with which he is bending everyone according to his desires. Humans are not alert towards it. Sahib warns-

*Chashm Dil Se Dekh Tu, Kya Kya Tamashe Ho Rahe.....*

### **What Transformation Happens with Naam**

The day Satguru graces one with Naam, from that day there is total protection of the Naam on that Disciple, effect of vices will be checked, just as how a farmers protect the seed from pests. The moment the pests try to consume the seed, it is eliminated. Similarly, Guru protects you from inside with Satya Naam. Guru protects you from Maya and Mind just like water proof watches are safeguarded from water, Naam also safeguards you from Maya. It is safeguarded from Mind, lust, Anger, Evil spirits and Planets. Humans are not safe from them. I listened to a Mahatma's satsang. When he raised his hand, he had rings with gem stones for protection from stars (on his fingers). Now think about it, the person who himself fears stars and planets, how will he protect his disciples.

When mahatmas says that do this and do that for relief, I know that, they don't know the formula to protect oneself from Mind. Because-

*Kitne Tapsi Tap Kar Dare, Kaya Dari Gara.*

*Grih Chho Bhaye Sanyasi, Tau Na Pavat Para.*

Without Naam no one can overcome the Mind. Naam provide a complete protection.

*Satguru Shabad Sahai, Nikat Gaye Tan Rog Na Vyapai,*

*Paap Tap Mit Jai.*

With the power of Naam the physical worries will diminish, and you will keep away from evil deeds. All

types of evils like physical, materialistic and mystical will be diminished.

*Jabhi Naam Hirde Bhaya, Bhaya Paap Ka Nash.*

*Jaise Chingi Aag Ki, Pari Purani Ghas.*

Like a matchstick which can burn a whole bunch of straws after the fire catches at least one straw. Similarly, the heart which possesses the Naam that heart will have no space for evil thoughts anymore.

There is a summation in these things. Does an evil thought really vanish from heart after Naam? Yes, after Naam no one can incline towards the evil deed, not even when you want to. That power takes hold on your conscience. They say- *Satguru Shabd Sahai*. Satguru gives Soundless Naam of Parm Purush. Furthermore-

*Athvan Pathvan Drishti Na Lage, Ulte Tihi Dhar Khai.*

*Maran Mohan Vashikaran Kar, Man Hi Man Pachhitai.*

It is said that the person who thinks ill of you will fall in his own ditch. Tantric powers will not work against you. Lust will fail to attract you. Not only that-

*Jade Yantra Yukti Nahin Lage, Shabd Ke Baa Dahai.*

*Ojha Dayan Ur Dar Urpe, Zehar Jood Ho Jai.*

In front of shabad-Naam no Voodoo or witchcraft can stay. The one who cast them will feel the fear. Even poison will fail to work in front of Naam.

*Vishdhar Man Mein Kar Pachhtava, Bahuri Nikat Nahin Aai.*

*Kahain Kabir Kato Yam Phanda, Sukriti Lakh Duhai.*

The web of kaal is cut down with the help of Naam. Naam will protect you like an amour. It will provide you with the comfort of this world and the other one.

*Jo Sukh Ko Chaho Sada, To Sharan Naam Ka Leh.*

The day you get Naam, you possess both the power of this world and the other. That's why sahib says-

*Satyanam Ke Pattare, Deve Ko Kachhu Nahin.*

*Kya Le Guru Santoshiye, Yeh Havas Rahi Man Mahin.*

When you get Naam, the internal enemies don't hold any sword over you because after that you possess the power to fight them. Forgiveness and love fight against



these enemies. Vivek is the king of these. Let's go towards the army of Vivek. It has its origin from Param Purush

*Aise Param Purush Ke Anshu,  
Prakatein Prem Vivek Sukh Vansh.*

Now where is this?

*Gyan Desh Prakash Rajdhani, Anand Roopi Vivek Parvani.*

Vivek-Spiritual wisdom stays in the country of wisdom and wherever it is present, there would also be the light of knowledge. Therefore it provides bliss.

*Sunhu Vivek Raj Ki Saina, Jake Raj Sakal Sukh Chaina.  
Umra Dhiraj Dharam Au Gyana, Prem Bhakti Bajai Nishana.  
Nijanand Mahal Pag Dharai, Shradha Rani Seva Karai.  
Nirbhai Sant Sushil Subhau, Ye Vivek Ke Pura Kahu.  
Aise Nrip Vivek Ke Anshu, Pragade Aad Prem Sukh Vanshu.  
Nrip Vivek Ki Beti Chari, Satya Kshma Daya Shubhkari.  
Satya Santosh Sath Hai Tahi, Narak Parat Gahi Rakhat Vahi.  
Laundi Subudhi Saban Ki Laja, Lo Launda Purve Sab Kaa.  
Suchit Sheel Aur Anuragi, Kshma Swabhav Baithe Vairagi.  
Rehni Kshtra Chautra Subhau, Sehaj Sihansan Baithe Rau.  
Varat Vajir Aur Satya Khavasau, Mantri Nirbhai Sang Prakasau.  
Karhin Ved Take Sukh Seva, Vivek Prasad Sada Sukhdeva.*

Patience, Righteousness and Wisdom are its Soldiers who help the King Vivek at every whim. Its wife is Faith. Forgiveness and compassion are its two Daughters. Good intellect is the servants of the King Vivek. Its State Minister is fearlessness and the Minister is strictness, servant is truth.

*Dhiraj Dharam Gyan Umarau, Ye Raja Ki Karhin Sahau.  
Ugragyan Prakate Jab Aai, Takshan Moh Sabai Miti Jai.  
Gyanvant Jab Prakat Hai Aave, Kaal Janjal Sabai Miti Javai.  
Chauki Moh Sabai Uthi Bhage, Bhage Kapat Gyan Ke Aage.  
Dusht Kaal Pal Lagat Gayeu,  
Gyan Chakshu Hirdaye Tab Bhayeu.*

*Kahaun Ko Tum Ko Samsara, Kahe Bandhyo So Karo Vichara.  
Jhoothe Moh Bandho Sansara, Kahe Bandhyo So Karo Vichara.  
Dampati Sukh Sampati Parivara, Ye Sab Maya Ko Vistara.  
Jaise Chhin Badri Ki Chhaya, Aise Gahe Det Sukh Maya.  
Ye Sab Sukh Sapne Ko Raju, Jagi Pare Kuchh Sare Na Kaju.*

*Jhoothe Ahi Deh Ko Nata, Ye Sab Maya Ker Samato.  
 Tan Jare Bhasam Hoi Jai, Mehri Matu Natu Nahin Kai.  
 Aiso Gyan Man Pragate Aayi, To Kahu Moh Kahan Theharai.*

Patience, Right conduct, and Wisdom help the King Vivek. When the wisdom follows its path from the heart, then the web of kaal Vanishes. Desire has woven the whole world. But wisdom says that all the pleasure, luxury, wife and so on are maya. Like clouds make shadow for a short time similarly, the pleasure of maya lasts for a short time. All the pleasures are like dreams, it will not of much relevance later. Relations of this body are fake, on the death of this body there would be no mother, father or wife. When this type of knowledge takes root in the heart then there is no place for attachments.

*Pragate Prem Vivek Dal, Kahain Kabir Samjhai.  
 Ugragyan Ati Bali, Jehi Suni Moh Darai.*

With the grace of the Satguru when they enter the heart, Vivek illumines the conscience. Then the army of Vivek fights with lust and anger and emerge victorious. This is not by accident, there is a raging internal war happening inside everyone. This is a unique war. Those who don't have Satya Naam are unable to win this war on their own. Sahib has described about their war.

After seeing the army of Vivek, desire gets unsettled and after that tries to throw them out of their domain.

*Tabhin Moh Mantra Upjava, Pakhand Mira Nikat Bulava.  
 Aaye Prabal Vivek Naresha, Linhe Aai Hamaro Desha.  
 Ab Mati Mantra Karo Thehrai, Desh Aapno Lehu Chhudai.  
 Kahai Pakhand Suno Mum Raja, Yeh Bad Kaun Ahai So Kaja.  
 Raja Mantra Hamaro Leejai, Pratham Kam Ko Ayasu Deejai.  
 Aage Aage Kam Reh Bharpooori, Gyan Vivek Jahi Sab Doori.  
 Tabhin Kam Kahan Aayesu Diyau,  
 Dal Badal Seh Reh So Gayau.*

Desire then send for his friend falsehood and tells him that Vivek has taken over their domain, there is no power for then in there. Then falsehood advise him to send lust in

to the battlefield. The one to face lust is wisdom which unseats the lust to face wisdom in the reign of mind.

*Kam Kupit Vachan Sunayo, Hamre Desh Gyan Kahan Aayo.*

*Utai Bhayo Kam Utai Bhayo Gyana,*

*Mana Bhoomi Rachyo Sangrama.*

Lust thinks where from does wisdom has arrived into our domain. Then the two of them get ready to fight.

*Bahu Rpi Dhari Kam Tivana, Tabh Chalavai Pancho Bana.*

*Nishfal Kiyu Tahi Tab Gyana, Surti Shabd Lai Rahe Nidana*

Lust sends weapons like Maran, Mohan but with the help of Surti wisdom disables them.

*Gyan Vichar Uthhe Gal Gaj, Kam Nillaj Na Kahe Bhaji.*

*Dhig Tiya Dhig Dhig As Raja, Nirghin Rudhir Mans Ko Saja.*

*Had Twacha Mukh Rom Pasara, Nav Dwar Bahain Ati Khara.*

*Raint Nak Makh Kaf Lara, Keechad Ankhin Kane Chhara.*

*Nakh Nikh Vyadhi Sabai Bistara, Vishthha Mutra Tiya Tan Bhara.*

*Vahi Ranchai So Pavai Dikhu, Sapne Nahin Tehi Hoyal Sukhu.*

*Dukh Ki Rashi Jo Raji Koi, Sacho Narak Aahi Puni Soi.*

*Yeh Kahi Gyan Raha Thehrai, Kam Sain Darai Vichlai.*

*Vichlayo Kam Gayo Khisiyai, Ugra Gyan Te Kachhu Na Basai.*

In front of lust knowledge thinks that a female body is made up of flesh and blood. Every pore contain dirty fluids. These are secreting from nine doorways. Cough and drool flows from mouth and bad fluids from eyes. You can't even obtain pleasure from these even in dreams. This is similar to drowning in hell.

Just like that the army of lust got troubled after listening to the words of Wisdom. Even after numerous efforts, lust was unable to defeat wisdom and in the end wisdom emerged victorious.

*Kam Kahai Yeh Niki Sundri, Kahai Gyan Yeh Vish Ki Dehri.*

*Kam Kahai Yake Dhig Jai, Gyankahai Yeh Sanpin Ahai.*

*Kam Kahai Kamini Sam Toola, Gyan Kahai Yeh Vishkar Moola.*

*Kamasakt Kudrishti San Rata, Yan Sakti Kar Bolai Mata.*

*Yeh Suni Bahut Ajab Bhau Kama, Sahatro Gyan Hamaro  
Sangrama.*

Lust tries to attract, see over that beauty but wisdom perceives poisonous things in them. Lust says to go over

there but wisdom says that she is a snake, she will bite. Similarly wisdom emerges as the winner in fight against the lust.

Without the power of Naam even great men can fall flat on their faces. Then there comes the turn of anger after lust.

*Vichlayo Kam Moh Pahan Gayeu, Sabhi Vritant Sunavan Layeu.  
Man Mein Moh Bahut Pachhtai, Bolai Krodh Ko Baat Sunai.  
Aai Krodh Jab Thhadhe Raheu, Tabhi Moh Krodh Se Kaheu.  
Tamas Tej Naam Mohi Krudha, Karu Vivek Gyan So Yudha.  
Kahan As Prabal Tohi Ko Sahai, Tore Tej Gyan Kahan Rahe.*

Defeated, lust then goes to desire and tells him about his defeat in fight against wisdom. Then desire calls anger and tells him to go to battlefield as wisdom will not be able to stand against anger.

*Yeh Suni Krodh Chala Samuhai, Kari Gavan Phuncha Ran Aai.  
Tan Mein Aai Kiyo Parvesha, Chhado Gyan Hamaro Desha.  
Jo Tum Nischay Jeeto Kama, To Ab Moso Karo Sangrama.*

Upon arriving, anger tells wisdom to leave their domain. You have won against lust, now fight against me. We hear stories about demons about their cruel nature. There are the bigger demons which reside within you.

....The words of anger unnerves the wisdom and he goes to Vivek. Then the king asks his advisor as whom to send to destroy the anger?

*Tab Raja Mantrin So Kahai, Prabal Krodh Kehi Karan Dahai.  
Tab Sabhi Mili Mantra Vichara, Yeh To Jaye Kshma Te Mara.  
Boli Vivek Kshma So Kahai, Tum To Jai Krodh Ran Bahai.  
Bhakti Gyan Tehi Dei Sahai, Prabal Krod Ko Maro Jai.  
Yehi Suni Kshma Rope Ran Aai, Linho Sheel Jo Dhanush Chadai.*

Then it is concluded that Anger could be defeated with the hands of forgiveness. Then, forgiveness goes to battlefield to fight with Anger along with devotion and wisdom. Forgiveness departs with calm.

*Dekhi Kshma Krodh Chale Dhayi,  
Mansa Bhoomi Ropyo Ran Aayi.  
Maran Krodh Uthhe Jab Dhayi, Ine Kshma Deenah Muskai.*

*Krodh Aan Tab Gari Gai, Suni Kshma Anboli Bhayi.  
 Meethe Vachan Kshma Ati Bolai,  
 Kopai Krodh Pavan Jyon Dolai.  
 Kshma Se Agin Sheetal Hai Jai, Jaise Jal Mein Agni Bujhai.  
 Yehi Vidhi Krodh Kshma Se Bhirai,  
 Maahu Angar Pani Mahan Parai.*

When Anger rushes forward to attack, forgiveness smiles. Anger abuses but forgiveness remains silent. Then, forgiveness says sweet words and the fire of anger calms down like water on fire. So the fight of Anger and forgiveness is like water on burning coals.

*Bhalo Bhalo Sab Koi Kahai, Rahi Gai Kshma Duhai.  
 Kahain Kabir Sheetal Bhaye, Gayi So Agni Bujhai.*

The fire of Anger could only be sated by forgiveness. Whenever anger arises, one wishes to hit and abuse another being. Sahib says-

*Gali Aavat Ek Hai, Ultat Hot Anek.  
 Kahain Kabir Na Paltiye, Rahe Ek Ki Ek.*

After the defeat of both lust and Anger, Greed is called by Desire and sent to battlefield.

*Haryo Krodh Kam Jab Jana, Mahamoh Raja Dar Mana.  
 Chakit Moh Mantri Hankrava, Samukh Moh Vivek Darava.  
 Lobh Mantri Aap Bhaye Thadha, Dekhat Rav Chhobhati Badha.  
 Tab Lobh Mohhi Math Navai, Kahu Raja Mohi Kahe Bulai.  
 Haun Nij Sarv Pap Ka Mula, More Te Tum Rehat Hau Phula.  
 Jeetaun Gyan Vivek Hi Jayi, Desh Aapno Leu Chhudai.  
 To Kahan Phir Main Dehaun Raju, Mahamoh More Bal Gaju.*

After the defeat of both lust and anger, Desire gets scared but greed assures him that as long as he is present Wisdom and Vivek will not be able to take over their domain. He is the root of all the evils and wisdom can't stand before me.

*Yeh Sun Harsh Moh Man Bhayeu,  
 Takshan Lobh Ko Aayesu Dayau.*

After hearing the words of greed, desire becomes composed and sends him to the battlefield with best wishes. Greed tells wisdom-

*Jai Ran Diyo Lobh Hankara, Yan Tum Ka Arhu Takrara.*

*Hum Bandobast Kiyo Parvesha, Chhodhu Gyan Hamaro Desha.  
Tajhu Gyan Tum Humro Thhaun,  
Main Prachand Lobh Mor Naun.*

*Ab Main Ranmahan Agni Parjaraun, Kari Bal Ek Ek Kai Marau.  
Chinta Shakti Paap Ko Moola, Kou Na Janai Mum Dar Bhoola.  
Asha Trishna Tahan Ati Bahai, Sunat Gyan Tahan Nahin Rahai.  
Nahin Jano Tum Krodh Au Kama.  
Haun Ati Prabal Lobh Mohi Nama.  
Chhadhu Gyan Hamaro Thhaun,  
Nahin To Tohi Dhari Dhari Khaun.*

Greed then tells wisdom that "I am very ruthless. Leave our domain, you can't keep your feet in front of me. If you don't leave our domain I will swallow you". After hearing this, wisdom once again goes back to king Vivek (Spiritual Discremination) and says-

*Raja Mantri Karo Thhehrai, Lobh Na Mopai Jeeto Jai.  
Jo Tum Lobh Jeeto Aaju, To Tum Karo Nikantak Raju.*

Wisdom says that it can't win against greed. Then minister says that Contentment can win over Greed. The king calls Contentment and sends him to battle with Greed alongside Wisdom and Devotion.

*It Bhau Lobh Ut Bhau Santosha,  
Mansa Bhoomi Uthhyo Ran Rosha.  
Lalach Ban Lobh Sanchara, Kshma Ban Santosh Tehi Mara.  
Lobh Chalavai Dhanush Kahan Kheenchi,  
Santosh Linah Sumiran Ki Enchi.  
Chinta Shakti Lobh Pathhayi, Gyan Shakti So Nishfal Jayi.  
Ati Dukh Fansi Lobh Kar Layeu, Ugra Gyan Santosh Mitaiu.  
Param Santap Lobh Kar Layeu, So Daya Khadag Te Nishfal Gayu.  
Achet Shakti Lobh Chalai, Jagrit Shakti Santosh Pathhai.  
Lobh Kahai Paisa Tum Lahiye,  
Santosh Kahai Kuchh Nahin Chahiye.  
Lobh Kahai Nika Hai Roopa,  
Santosh Kahai Chhadi Gaye Bhoopa.  
Lobh Kahai Lev Kanchan Mora, Santosh Kahai Jeevan Hai Thora.  
Lobh Kahai Ghoda Joda Nika, Santosh Kahai Karaj Nahin Jika.  
Lobh Kahai Heera Layo Lalu, Santosh Kahai Sang Nahin Chalu.  
Sanch Dhanush Kar Gahi Dahyeu,*

*Chapal Lobh Chapi Dal Gayeu.*

*Udasi Shakti Urmein Upjayi, Kampyo Lobh Jyon Vish Khayi.*

*Dhiraj Khadag Gaharo Santosha,*

*Vichlayo Lobh Mityo Sab Dhokha.*

There is a fierce battle between greed and contentment. Greed throws the power of worry that there would be nothing without money but Contentment uses wisdom to disable it. Cupidity shows the greed for money, gold and diamonds but contentment shows that even the greatest kings couldn't take away these things with them after death, all of it is still here. After eruption of sadness in the

Heart, Greed is defeated by Contentment. This irritates the Desire without end.

*Kam Moh Krodh Vichle, Vichle Lobh Akaj.*

*Mahamoh Manmahan Jhakhe, Gayo Hamaro Raj.*

After the defeat of Lust, Anger and Greed, Desire fears the loss of his reign.

*Moh Bulaye Garv San Kaheu, Vichlo Sabai Ek Tum Raheu.*

*Ab Mero Tum Karo Sahau, More Sang Garv Uthhi Dhau.*

*Gan Vivek Ko Mari Bhagaven, Jap Tap Sadhan Mari Sab Laven.*

*Bole Garv Moh Te Tabhin, Ka Visat Vivek Ki Ahhin.*

*Mero Hankar Phire Jehi Desha, Rahai Na Gyan Vichar Ko Lesha.*

*Baki Sain Rahe Sab Johi, Linah Bulaye Moh Tab Ohi.*

*Linah Sajaye Sain Bahu Rangi, Moh Garv Chadhe Ek Sangi.*

*Moh Dal Jab Pahunche Ranmahin,*

*Khabar Bhayo Vivek Pahan Tahin.*

*Sajyo Sen Tab Bahu Samudai, Hoya Nishank Chale Ran Bhai.*

*Utate Moh Ran Rang Machava, It Vivek Raja Chadi Aava.*

Desire then calls forward Pride and tells him that he is now the only one who can beat wisdom and drive out from my domain. The pride then assures desire that where ever he stays there Vivek and Wisdom can't prevail. Then, Desire along with his whole army goes to the battlefield. When Vivek hears that Desire is coming with his whole Army then he also gets ready and starts towards the battlefield.

*Dekhyo Garv Moh Sakana, Kari Krodh Ban Sandhana.*

*Bahu Badai So Bolan Lagyo, Gyan Vivek Kahan Ab Bhagyo.*

*Aave Sanmukh Mose Sab Kahu, Sunat Vachan Noh Utsahu.  
 Besudh Ban Garv Tab Dhara, Utate Chaitan Ban Sambhara.  
 Bal Kari Garv Uthhe Samudai, Tabhin Khavas Gayo Thhehrai.  
 Ugragyan Raja Pahan Gayeu, Garv Ganvar Dridh Ati Bhayeu.  
 Raja Mokhan Aayus Dehu, Kaun Ban Te Marau Ehu.*

Pride then face off Wisdom. Pride shoots the arrows of unconsciousness and Wisdom shoots that of awakening. But when he is unable to finish Pride, he goes to Vivek and asks for advice.

*Deen Tab Ban Raja Kar Layeu, Hit Kai Ugra Gyan Kahin Dayeu.  
 Marayo Gyan Deen Tehi Bana, Haryo Garv Lagyo Virhana.*

Then the king gives him the arrow of Pity. With that arrow the Pride vanishes which puts the Desire in a very difficult position.

*Garv Muye Vikal Hoi, Chale Aap Ranmahin.  
 Manhin Man Pachhtavai, Mor Kushal Ab Nahin.  
 Then, Desire steps forward to take part in the battle.  
 Sunyo Moh Chalyo Galgaj, Jeetan Vivek Chala Dal Saji.  
 Pahunchi Ran As Bolai Moha, Kahan Vivek Aau Mum Soha.  
 Maha Moh Raye Mum Nama, Saho Gyan Moro Sangrama.  
 Sabai Urav Gayo Haraye, Ab Nahin Hoi Tor Kushlai.  
 Main Ban Chalalon Jabhin,*

*Kshanmahan Hohu Nash Tum Tabhin.*

Desire then howls the battle cry and says that you have defeated my warriors, now you can't win against me. I will finish you.

*Kahai Vivek Badka Hako, Karo Ladai Nashhi Tako.*

Vivek replies that you should stop saying that and start fighting. There will only be your end.

*Sunat Moh Krodh Tab Kinha, Dhanush Uthhaye Kar Gahi Linha.  
 Mamta Ban Tabhin Tana, Vichitra Ban Vivek Sandhana.  
 Aalas Shakti Moh Upjai, Chaitan Shakti Vivek Chalai.*

Then in Anger Desire shoots the arrow of Affection. Here Vivek disables it by arrow of quirk-sense of Humor. Desire shoots the power of laziness and Vivek sends the power of Awakening. A fierce battle begins.

*Nidra Shakti Moh Sanchari, Jagrat Shakti Vivek Tahan Mari.  
 Moh Phans Maya Bistari, Vivek Vichar Chhinak Mahan Tari.*



*Upjayo Tab Moh Andhera, Hansai Vivek Yahai Bal Tera.  
Prakash Ban Vivek Chalyau, Tatkshan Andhkar Miti Gayau.  
Satyaban Vivek Sanchara, Asat Khvas Moh Kahan Mara.  
Gyan Ban Vivek Jab Chhada, Murchhit Moh Maharath Pada.  
Kari Vivek Moh Taj Didhi, Vichlayo Moh Hriday Gau Peedhi.  
Vichlayo Mh Dashahu Dishi Gayeu, Supanth Sakal Dwandav  
Miti Gayeu.*

Now Desire creates Sleeping power but Vivek disables it with power of awakening. Desire expands the web of maya but Vivek gets out of it. Now Desire spreads Darkness-ignorance. Seeing this, Vivek laughs and says that this is your power. Then Vivek shoots the arrow of Light and dispels darkness. After this, with the arrow of Truth, Vivek finishes Desire's servant lie. Now Vivek shoots arrow of Wisdom which renders Desire unconscious.

*Kahai Kabir Vivek Dal, Atal Gyan Dal Gaj.  
Ab To Nirmal Ho Gaye, Gaye Moh Dal Bhaj.*

So like this, after Naam these enemies become weak. They still exist however they are unable to affect you, they remain unconscious. Sahib says-

*Satguru Mara Tani Ke, Shabd Surange Ban.  
Mera Mara Phir Jiye, To Hath Na Gahun Kaman.*

Now let's see the Satya Naam and its glory, where did it came from.Listen...

*Kag Palat Hansa Ker Deena. Aisa Purush Naam Main Deena.*  
I have blessed with such a holy Naam related to Param Purush that has turned a crow like jiva into a Hansa-The celestial Swan. With this Naam Gunas-Tendencies and Desire, Lust, Anger, Lust etc. comes under control, Soul becomes a Hansa with the touch of Paramhans.

*Sar Nam Satguru Se Paye, Chhar Akshar Se Para.  
Ab Bhaya Re Guru Ka Bachcha, Ab Pucca Re Pucca.*

When he gets the holy Name from a real Satguru, which is beyond the Sound and word, then only he is an accomplished one.

## Origin Of True Naam

After being manifested from Param Purush, some souls got imprisoned in the hands of Niranjana. Niranjana didn't let even a single soul to return back to Amarlok. Everyone is dancing on the fingertips of Niranjana. Niranjana has bound the beings in the system of boon or bane. The virtuous and sinful then heads to heaven or hell alongside the cycle of 84 lakh yonis. After this painful journey they are then given the privilege of human body which is knowledgeable and intelligent but it is also accompanied by pain. Human body has been provided as the chance for freedom from this confinement. But the beings were only able to reach till Niranjana because there is no one else to impart the knowledge that is beyond that point. Not a single being was able to reach Amarlok.

Niranjana fried the beings on hot rock and ate them, he even gave troubles and miseries to them. They cried that if there is some Real God then please help us, save us, we can't endure anymore pain from Kalpurush.

The cry of the beings cut through the seven skies and reached the fourth lok, Amarlok. Param Purush came to know that the beings are in deep pain. Then, he calls forth Kabir Sahib and told him to go to shiny. Niranjana is causing miseries to the Souls and they are crying out due to the punishment meted out by Niranjana. Free the beings from the web of kaal and bring them to Amarlok.

*Kar Parnaam Gyani Chale, Karan Hans Ke Kaj.*

*Jopai Kal Na Mani Hain, Tumhin Purush Ko Laj.*

Therefore Sahib comes in every Yuga in to the world of Niranjana and frees the beings from kaal and take them back to Amarlok. When first Sahib came on earth, he stayed for 100 years but he couldn't take a single person back with him. Param Purush then asked him as to why didn't he bring anyone with him? Sahib replied that-when he make a person understand, he forgets about it by the evening. If he makes him understand in the evening they forget by

morning. Nirnanjan gives them mental confusion, I feel sad, and what can I do. Then Param Purush gave him the hidden thing (Naam) and said “To whom so ever you give this thing, he will not be under the control of Kaal again.

Then with the permission of Param Purush, Sahib again visited the World of Nirnanjan in Shunya (Earth). When Sahib was entering Nirnanjan saw and met Sahib at Jhanjhari Island and there took place a big debate between the two of them. Sahib says-

*Taso Kehayo Suno Dharmai, Jeev Kaj Sansar Sidhai.*

*Tapt Shila Par Jeev Jaravahu, Jari Vari Nij Swad Karavahu.*

*Tum As Kasht Jeev Keh Deenha, Tabhi Purush Mohi Agya Kinha.*

*Jeev Chitaye Lok Lai Jaun, Kaal Kasht Se Jeev Bachaun.*

Sahib told Nirnanjan, that he has bound the beings by unfair means. You have given untold miseries by putting them on hot stones. You are enjoying their suffering. You have stolen their blissful stste. Param Purush has sent me here, I will release and take them away to Amarlok.

*Tabai Nirnanjan Bole Bani, Sakal Jeev Bas Hamare Gyani.*

*Tinsau Sath Paith Urjhera, Kaise Hansan Lev Upera.*

Nirnanjan said that he has kept all beings in confusion. There are 360 (holy) places where he has kept small powers by seeing them humen are entangled. Nirnanjan asked than how I will you release these Swans-Hansa?

*Tab Gyani As Bole Bani, Jamte Jeev Chhudavahun Aani.*

*Purush Naam Ko Kahun Samjhai, Jam Raja Ta Chhodi Parai.*

*Ghat Ghat Baithe Urjhera, Hamre Shabd Te Hoye Nibera.*

*Sun Re Kaal Dusht Anyai, Shabd Sang Hansa Ghar Jai.*

Sahib said he has the thing ‘Naam’ with which Hansa-(Swan)-soul will reach Amarlok. You will be unable to hurt them. Then Nirnanjan said-

*Ka Giyani Deho Adhikara, Hamro Nahin Chhoote Jam Jara.*

*Panch Pachees Teen Gun Aahi, Yeh Lai Sakal Shareer Banai.*

*Tamein Paap Punya Ka Vasa, Man Baitha Le Hamri Phansa.*

*Jahan Tahan Jag Bharmavai,*

*Gyan Sandhi Kuchh Rehan Na Pavai.*

*Ek Shabd Ki Ketik Asha, Mere Ahin Chaurasi Phansa.*

Niranjan Said that Sahib will be unable to free and take them away. I have created the human body and bound it with the five tatvas. Then, they are further bound by Sins and merits. Then in the form of mind I am myself present within them. I do not give then clear inquiry. Your one word-Naam can do nothing. I have created trap of 84 lakh yonis and I make them struggle from one form to another.

*Bole Gyani Shabd Vichari, Chhoote Chaurasi Ki Dhari.*

*Chootai Panch Pachis Gun Teeno,  
Aisa Shabd Purush Main Deenhaun.*

Sahib told that he has a very powerful satya Naam. The one with Satya Naam will not be under your control anymore. He would be free then. Niranjan said-

*He Gyani Ka Karo Badhai, Hamte Nahin Chhoot Jeev Jai.*

*Itne Yug Bhaye Tum Dekha, Gyani Hans Na Eko Pekha.*

*Ka Tum Karo Ka Shabd Tumara, Teen Lok Parlaye Kar Dara.*

*Sadhu Sant Hum Dekkhi Reeti, Parlaye Pare Sakal Jagag Jeeti.*

*Karam Rekh Bandhai Sab Sadha, Sun Nar Muni Saklo Jag  
Bandha.*

Niranjan said it has been so many yugas. Tell me is there even one being that has reached Amarlok. I have bound the beings with so much power that they can't get free. What can you and your one word can do? I can destroy the three worlds.

Niranjan has destroyed earth many times. This is not the work of Sahib. Therefore Niranjan said it's not only the common man, he has even entangled Munis and Divine beings with actions and reactions. I will not let even a single Swan-Soul get away.

*Gyani Kahai Kal Anyai, Shabd Bina Tu Khaye Chabai.*

*Han Hamara Shabd Adhikara, Purush Partap Ko Kare Samhara.*

*Naam Japai Aru Surti Lagai, Mile Karm Lage Nahin Kai.*

*Shabd Mani Hoye Shabd Sarupa, Nishchay Hansa Hoye Anupa.*

Sahib told Niranjan that is because they didn't had the true Naam that's why he could swallow them. But now he will give them the powerful Naam of Param Purush which will release his grip from them. They will even be able to

understand the concept of Sin or Merit by themselves. Naam will protect them and it will cut down all that binds and take the being to Amar lok.

*Nirgun Kal Tab Bole Bani, Urjhe Jeev Sakal Jamkhani.*

*Kaise Ke Tum Shabd Pasaro, Kaune Vidhi Tum Jeev Ubaro.*

*Aise Jeev Sakal Hain Karni, Kaise Pahunche Purush Ki Sarni.*

*Jag Mein Jeev Kroodh Vikara, Kaise Pahunche Purush Ke Dwara.*

Niranjan told that he had bound humans in viciousness of lust and anger, then how will they reach Amar lok. After that he has placed 14 Yamdoots (Lord of Death) in every body. How will you get them out? He said that being became very dirty, nobody will listen to you.

*Gyani Kahe Karhu Variyara, Hamto Keenah Sakal Nirvara.*

*Joi Gyani Hoye Hamara, Kaam Krodh Te Hoye Niyara.*

*Trisna Lobhhi Dei Bahai, Vishai Janm Sab Door Parai.*

*Naam Dhyana Bal Hansa Ghar Jai, Kya Re Kaal Tum Karo Badai.*

Sahib said the body which receives Satya Naam will no longer answer to you. Lust and Anger will also be disabled and they will become clean. You cannot touch them and they will assume the nature of Hansa and fly away to Amar lok.

*Kahe Niranjan Suno Ho Gyani, Kathi Ho Gyan Tumhari Bani.*

*Yugat Mahatam Sabai Bataun,*

*Tumhara Naam Le Panth Chalaun.*

Then Niranjan said that he will also start his own panth on Sahib's name. See around yourself, there are numerous Satgurus and Sants in this world. Everyone is giving Naam Diksha. This is all the Domain of Niranjan. The content is of Niranjan but the Naam is of Sants. So Niranjan said-

*Gyani Mor Aparbal Gyana, Ved Kitan Bharam Hum Mana.*

*Inko Mane Sab Sansara, Kali Mein Ganga Mukti Dwara.*

*Dehi Dan Se Utre Para, Aise Sumrit Kahe Vichara.*

*Yeh Vidhi Kag Jeev Bhulahin,*

*Jara Maran Sab Bandh Bandhahi.*

*Sutak Patak Ved Vichara, Puchh Ved Se Karhi Sanhara.*

*Ekadashi Mukti Ko Bhai, Yog Jagya Karve Adhikai.*

Said that he had bound them in the verses of Vedas, Karmas and Dharmas. They follow them. Niranjan has talked about only himself in the Vedas and Scriptures. He has created the Vedas. Therefore, the secret of Sahib is not in there. So he told that no one will listen to Kabir Sahib, therefore asked him not to go in to the world. Sahib says-

*Sunhu Kal Gyan Ki Sandh, Chhoro Jeev Sakal Ki Fandi.*

*Jab Nij Bira Hansa Pavai, Yog Barat Tap Sabai Nasabai.*

*Ved Kitab Ki Chhode Aasa, Hana Kre Shabd Visvasa.*

*Take Nikat Kaal Nahin Aavai, Nij Bira Jo Surat Lagavai.*

*Jog Barat Pathu Hai Chhara, Adbhut Naam Sada Rakhvara.*

Kabir Sahib Said, that the one with Naam will not follow any superstitions. Then he will be free from all this materialistic beliefs. Naam will protect him and Kaal will be unable to go near him.

Note:-

Niranjan is the fifth son of Param Purush, born out of word. He is known as Nirakar Niranjan, Adi Narayan, Adi Shiv, Adi Brahman and Mind etc. This world addresses him as Rama, Brahma, Shiva, and also remained him as Niranjan, Kadar, Kareem, Parameshwar, Paramatma, Hari, Non dual and Alak Niranjan etc. This Niranjan is given thousand names in Religious Scriptures.

Then Niranjan grew angry and said you threw me out of Mansarovar and now you have come into my world. I will take revenge. Then he changed his form in to that of a giant elephant and pounced on Sahib.

*Gyani Purush Shabd Kiyo Jora, Pakad Soond Dant Gahi Mora.*

*Mareu Shabd Panye Par Peli, Tor Soond Samudra Gahi Meli.*

*Purush Roop Tabhin Puni Dhara, Jan Sarup Sakal Autara.*

Sahib says that he then changed into his original Param Purush form and threw the elephant by his trunk into the ocean.

Niranjan suffered and pleaded for mercy in front of Sahib and said he is very blessed to have his Dharsan. He said, you can go in this world, but if you take away all

these beings then what will happen to my curse it will be nullified? The ones who will commit evil deeds in this worldly ocean of life, will they also go with you? Then Sahib said the beings that will follow my words will go to Amarlok but the ones who will go opposite my words will remain under your reign.

*Suno Niranjan Vachan Hamara, Nahin Satt Vo Jeev Tumhara.*

This is the agreement between Niranjan and sahib. That's why I say that it's okay if you are unable to do bhajan but never go against my words (7 rules). You should keep that thing safe which is given to you. I ask not to break any rule or principle.

*Satya Naam Nij Aushdhi, Khari Niyat Se Khaye.*

*Aushadh Khaye Aru Path Rahai, Taki Vedan Jaye.*

*Va Ghar Ki Sudhi Koi Na Batave, Jehvan se Hansa Aaya Hai.*

Sahib Ji brought a renaissance in the world of Spiritualism. Different sects, Panths and Religions are going ahead with the photocopies of the sayings of Sahib Ji. He has been described as the Sant Samrat because it is he who for the first time talked about Amarlok and Satguru Bhakti as a Simple Path-Sahaj Marg to attain Amarlok. After that there appeared 32 Sant Satgurus who followed his teachings in letter and spirit but those who came after these 32 Sants forgot the basic teachings of Sahib Ji and became the agents of Niranjan. '*Jo Rakhak Tahan Chihnat Nahin, Jo Bakhak Tahan Dheyen Lagahin*'

The reason is that the Kith and Kins of the holy Sants who took over the Seat after the Sants, Who forgot or misunderstood the very philosophy and the basic teachings of Sahib Ji. Therefore got mixed up with the Bhakti of Niranjan. Even today when we observe some sects and Panths, we find that they are frequently reciting the sayings of Kabir Sahib Ji. But on the whole they are worshiping the Nirakar Niranjan. All have limited themselves up to five words, Alek Niranjan, Omkar, Soham, Sat, and RRankar.



## **6. The Thing I Possess Cannot Be Found Any Where in This Universe**

The thing I possess doesn't exist in this universe. I am not saying this with arrogance. There is no arrogance in this. The thing is different, when people mold these things in their own way. But I am saying this with deep faith. I am very cautious against arrogance. I believe that just like cancer feeds on body, arrogance feeds on knowledge. No matter how much the person is intelligent, arrogance will finish him. Therefore, I am not saying this with arrogance. This is the truth and I can prove it.

I am speaking the truth with analytical wisdom born of practical inquiry which can be proved.

We can see many instances around us. On analysis we find that 70% people consume meat and alcohol. Although they are talking about devotion and are talking about the sainthood but their eating habits are not ambrosias, also they are not doing greater good with their deeds. They are unethical. You are differentiated from them by preference of food and your deeds are better than theirs. They are corrupting and cheating but you have a steady life. You are not able to do anything wrong. Whenever you step that way, you are cautioned by an unknown power, warns you. This change is witnessed in the life of every Naami. In the matter of security, you are best and in matter of knowledge, you are at its best. What things you need to do and what are not to be done, these types of decisions are taken by you without any supervision. Whenever you tend to make a mistake you are stopped by an eternal power. You possess this knowledge. You can feel it. You are incredible in the field of devotion. When you look toward others, you witness that sometimes they worship Kali and sometimes Bhairo. They are confused and indecisive. You on the other hand are able to see the hurdles created by the spirits.



However a Naamis life is different, they are strong in devotion. They are distinguished from this world. Every being of this world is in the possession of mind. Mind wiggles people in his hands but you are free. Mind is unable to sway you Sahib says-

*Naam Hoye To Math Namave.Na To Yeh Jag Bandh Nachave.*

Undoubtedly, Mind is unable to control you. Mind along with maya has a delirious effect on everyone but you are not prone to it. When Mind takes control there is only reign of lust, anger and other impurities. These things are also within you but they are under your control. They are unable to affect you. You are infused, with spiritual devotion. Your community is laced with incredible powers. You don't hurt anyone with your thought, word and deed, you are internally serene and gay. A power is inspiring you. You are safe. Spirits can't get near you. Even if you sit beside a person who is not a Naami and who is beings accompanied by a spirit then your presence will force that spirit to leave that person. Voodoos or any sorcery would not harm you in any way.

I believe that Sahib makes all of you realize not once or twice but numerous times. This deed is done by Sahib himself. Once Dharamdas ji became sad. Sahib Ji was leaving him in his own place. Dharamdas ji said that Kal Purush has confused everyone then how can I bring people into devotion? Sahib told him not to worry.

*Purush Shakti Jab Aan Samai. Tab Nahin Roke Kaal Kasai.*

He said that when the power of Param Purush stirs then the control of Kal Purush will slacken. On the day of Naam Dhan the power of Param Purush is induced (through the Paras Surati of Satguru). Then power of Kal will become ineffective.

Keep these words in remembrance. These things are happening to you. It can't be understand by anyone better than yourself. You have a power guiding you, this is known better by yourself than my words. I don't need to

make you understand anything. That work would be done by that vibrations. Even if I count in reverse order in Satang, then you won't be bored. Sound is just a way of making you understand. Ravan's heart didn't change despite the presence of Ram. Duryodhan's heart also did not change despite the presence of Krishna. But Sahib says- *Satguru Mor Rangrez, Chunri Mori Rang Dari.*

This work is quite difficult. There are a lot of problems in this sect or Panths which are created by Niranjana. The things people are saying about me are all right. They are only changing their interpretations. I take that with optimism, never in pessimism.

Some people says that I am expert in hypnotism and I am controlling people by that. They are right. "The thing I possess is not present in this universe". They are giving it the name of hypnotism. Sants radiate spiritual radiations which has the power of awakening. For them this is hypnotism. The others are saying that he changes the religion. That is also correct. The world is following the religion of Niranjana, I am making them follow the Devotion of Param Purush. I oppose nothing. I am not taking their words negatively.

So the change through which you are undergoing is not at all ordinary one. You have become different from this world. Your bad deeds have been omitted. If a Guru is hesitating in pointing the Disciple's mistakes then that implies that he is not a Guru. I am not harsh but if you commit a mistake then don't expect me not to punish you.

*Guru Kumhar Shishya Kumbh Hai, Gadhi Gadhi Kkadhe Khot.*

*Antar Hath Samhar De, Bahar Marai Chot.*

The bring change within you is not an ordinary thing. When you are not able to complete a work then a power shoulders you, reminds you of its presence.

I have said- *Jo Vastu Mere Paas Hai, Wo Kahin Nahin Hai.*

I can prove it. A complete Guru changes you and enlightens you with the spiritual vision. When the tenth

door opens, then you witness moon and stars (Heavens) whereas when the eleventh door opens you witness Mind.

When you have spiritual sight, you can see lust and anger arise. Otherwise, you can do years of meditation and still you would not be able to have control over Mind. It has been tried by Kapil muni, Parashar muni but they were still not able to control mind. Therefore,

*Naam Hoye To Math Namave, Na To Yeh Man Bandh Nachave.*

When a complete Guru sows the power in you, then you are able to see the internal mechanism, you are able to see through inner enemies and will have control over activities of the Mind.

That's why I say repeatedly "The Thing I possess cannot be found in this universe" listening to this statement, somebody asked me, that if I have the power then to prove it. I replied that thing is not energy, pay attention to words.

Similarly, a shopkeeper says that the pepper in my shop can't be found anywhere else and tells about its originating places. So the thing which is the topic of discussion does not belong to this world, it is not be found in these three worlds (Earth, Heaven and hell). It is from fourth eternal world, Amarlok. When you possess that thing, all three things come to you. I have experienced this not once or twice but million times. There is no doubt in this, it is guaranteed. When I give Naam to any one (any Class, color, creed, caste, race, sects and Religions), three things are assured-

1. Soul and Mind are separated from each other.
2. The attraction of the world disappears.
3. There will be complete security.

The outcome is in front of you. Every Naami (Initiate) changes after getting Naam Diksha. Other human are dancing on the waves of mind. Mind is very effective but it has no control over my Naami. After getting Naam, his Soul awakens. If we compare with the Naamis from other

communities (Gurus), they have no control over themselves unlike my Naamis, they get no spiritual benefits. My Naamis find themselves to be different from others, they find other people Ignorant, one moment they are in good mood and in another they are in despondent and behave madly. All these are because of the powerful grip of the Mind over them.

My Naami gets hold over their mind. During the time of Naam Dhan, I separate the Soul from Mind. I separate them, then you are able to understand Mind's influence. This work is most difficult in this world which cannot be accomplished by everyone. When you begin to understand Mind, the world fades away and attraction dies out. Then, every Naami feels that there is a protective force accompanying him all the time and everywhere. They will have the realization and nature of that protector. The truth is that, the thing I possess does not exist anywhere in this universe. This thing frees the grip of the world of mind and you are able to understand the nature of Soul.

Why do you concentrate? Towards what end? To enquire 'who am I'? Satguru separates the Mind and Soul. This work can't be accomplished with self-effort but only through Grace of Satguru (Krupa Marg-Path of Grace). Mind has entangled you so much that you are not in a position to see its works through the Soul. When Body says that I am hungry, then Mind says that this is my wish. Soul is trailing mind, wandering in its wishes and imaginations. All the deeds committed by the person are capable of more entanglement. Even when someone tries to get out of this web he is unable to do that. It is far too deep and extensive. It will provide you with the money and positions and miraculous powers but it will never let you realize your Soul. Only a complete Guru is capable of giving that to you.

The basic power of Mind is ignorance. Mind will create various troubles and inflict difficulties to the Soul. Soul

will remain in its entanglement. Soul is unable to understand it. One can engage crores of techniques but he cannot not free himself from this storm, you can't breach the boundary of Mind on your own.

Satguru shows you the true form of Soul. The beak of a Hansa-Swan has wonderful features. He drinks milk. If water is mixed within it then he would drink milk but leaves the water in the bowl. This work can't be done by anyone other than Hansa. Similarly we can notice the power of the Satguru disengage the Mind and Soul. Satguru does this work in a moment. Then Mind will be unable to entangle the Soul. Like-

*Doodh Ko Math Ghrit Nyara Kiya,  
Palat Kar Phir Tahin Mein Nahin Samai.*

When you have formed crust butter or curd from milk you cannot convert it back into milk again. When complete Guru disengages Soul from Mind, they cannot come together ever again. This work can't be accomplished with any other greater force or methods. But- *Satguru Mor Shoorma, Kaskar Mara Baan.*

*Naam Akela Reh Gaya, Paya Pad Nirman.*

This work is accomplished in a moment. Then, a protective power also accompanies you. That's why-

*Jab Main Tha To Guru Nahin, Ab Guru Hai Mai Nahin.*

*Prem Gali Ati Sankari, Tamein Do Na Samahin.*

The delusion is due to your feeling of 'I' consciousness, that creates desires. This belief vanishes all the way. Why?

*Guru Samana Shiahya Mein, Shishya Liya Kar Neh.*

*Bilgaye Bilge Nahin, Ek Roop Do Deh.*

Guru aligns you with himself. You forget about the world. The words of Sahib are heavy-

*Naam Paye Satya Jo Bira, Sang Rahun Main Das Kabira.*

I am repeating myself again and again, "When I leave this world, many will regret because truth is that the thing I possess does not exist anywhere in this universe.



## 7. ON THE DAY OF NAAM INITIATION

When you come to receive Naam-Dhan, know that, you are being reborn. Forget all the sins committed till to date because then you weren't aware of things, you didn't had any sense of right and wrong. All those are results of the impurity of the Mind which are the causes of those sins. Well, now you won't be ignorant anymore. You can sense sin and virtue therefore will not commit wrong deeds. You will be given seven rules to follow which you have to follow with determination. You are provided with power of Naam, hence not to worry. If you go towards a wrong path, this power will stop you, warn you, and therefore never ignore it. If you are still commit wrong for which you were warned then you will not be forgiven. You will be punished. Be truthful, don't eat meat, don't take intoxicants and such drugs, have a virtuous character-one wife, earn by honest means, and never steal or gamble. (Mantra Moolam Guru Vakyam) (For Initiation, should be at least 3 months after stopping Non Veg food and Alcohol).

You will be instructed on these rules first. You are coming to get Naam-Daan with faith, therefore you should not place your trust on other places or Path, because the one who have faith in all, doesn't have faith in anyone. Thus, he is an agnostic. Therefore come with complete trust. If you wear any rings concerning the stars, the threads promising bright future, medallions etc., you should remove them before coming for Naam Dhan. Come with a complete determination. No rebirth on this earth, you have come to the right place.

*Ek Naam Ko Jankar Dooja Dei Bahaye.*

Know this that you are going to a better place.

I have said repeatedly that 'The thing I possess is not found in this Universe'. This is not accepted by the intelligentsia at first. Have faith. All this talk is not in vain. However, I have never said that I am Sahib-Supreme Lord

and yet, I am doing everything. I have said it on account of Sahib. The world is frightened. Well, Sahib is right now walking along with a veil. One day that veil will vanish and everyone will be absorbed into Sahib. You have been told to forget everything that is your past. There is a secret behind it.

I will ask for a thing from you at the time of Naam-Dhan, that is your trust in me. Do you have faith? You will say - yes. Naam will be granted to you on the basis of this trust. Remember, your permanent Salvation is based on the strength of this faith. Therefore, keep your complete faith in me.

*Guru Ko Akhand Brahm Kar Mane,  
Guru Ko Nahin Manush Kar Jane.*

Then, I have to take your Body, Mind and wealth from you. I will ask you to give me those from the depth of your heart and with eyes closed. Do you know why I would take that? Because those three are the weeds on the Soul. Soul has taken them has its own, and makes claim, mine! Mine! By mistake. Therefore,

*Tan Man Diya To Bhal Kiya, Sir Ka Jasi Bhar.  
Jo Kachhu Kahe So Main Diya, Bahut Sahe Shir Mar.*

You will surrender those things with a clear and true heart. If you aren't given with a pure heart then remember that even I have not given you any. After I receive all these three things, I will return your Body to you and I will ask you to take care of your parents and children with that body. Never do anything wrong, with that body, by thinking of it as yours. Similarly, I will return your wealth to you and I will ask you never to cheat any one or do wrong deeds with it. However, do not expect that I will return your Mind to you, it will stay with me.

After that, placing my hand on your head, I will chant in your ear and in that moment I will separate your Soul from your Mind and focus it on 'Agyachakra'(with Soundless Satya Naam through Paras Surti- Moksh

Moolam Guru Krupa). I will return your Soul to you after possessing it (Mind cannot know this Naam). The Grace that you will get after that will never vanish. Sahib will stand beside you in the form of Satya Naam.

*Naam Paye Satya Jo Bira, Sang Rahun Main Das Kabira.*

Now, understand that you are born again-new birth here. Then you will be made to understand both Naam and Mantras. You will even be shown how to do Dhyan-Meditation (Dhyan Moolam Guru Roopam) and the way to achieve Concentration.

After getting Naam-Dhan, at the start recite the Guru-mantra for 4-5 minutes (worship of Satguru), means remember, call your Guru first. Practice bhajan at dusk and dawn in reverse Breathing (Start with Manthra in breath for concentration). You should do it during meals, sleeping and on wakening with reverse breath (swasake Maala). Now recite the Naam given to you with the flow of your breaths and focus it at one and a quarter hand over your head (2 feet high over the head- Astadhak Kamal-Guru Stan). You need to do it the way you are told –Surati Yog with Soul. Don't be confused whether the Satya Naam given to you, that will remain with you. Just like electricity passes through the wires, same way the spiritual rays will enter you through it. The Sar Naam given to you cannot be spoken or heard, Sar Naam- soundless sound, will be always be with you.

*'Sar Naam Satyapurush Kahaya.'*

It itself is Param Purush who works beside you. You should recite Naam (in Breath) do not give in to confusion, Mantra for Dhyan will help in concentration-Surati-Yog. You can sit anytime you want, however midnight time is the best, you will be able to find me at that time (on 8th Chakra-Guru staan).

*Dekha Dekhi Sab Kahein, Bhor Bhaye Guru Naam.*

*Ardhraat Ko Jagsi, Khanjad Gulam.*



Satguru will accompany you all the time for the initial six months. If you grasp him you are succeeded, however if you are unable to do during that time then it would be difficult later. Therefore try concentrate with pure faith and complete determination. If you forget about the Naam (Guru Mantra) or the chant then you can ask other Naamis. But remember not to ask your wife or husband. If you asked her, then your relation will be converted in that of siblings. You shouldn't provide Naam in front of a person who is not a Naami because if you do there would be unfavorable consequences. You can clarify anything from a Naami. If there is a trouble in the internal world then you can ask me, I am available every time.

**Note:**

- At Naam Initiation, enter with an attitude of surrender, be simple, reverential and attentive, it may take up to an hour.
- It is customary: to bring a simple Mala for blessing, which is worn to identify as Naami (It is not used for chanting, Chanting is done with reverse breath- to improve concentration), be attentive while meditation lesson is given by Satguru.
- When you offer salutation, (Bandgi) make sure you touch the feet of Guru with your palm, and have eye to eye contact with Him and receive his rays. No need to bow your head while doing Bandgi-Salutation. Make offerings (Guru Dhaksna) at the feet of Guru with love (No flowers), clarify your doubts, be courteous make it short and simple, save time.
- Karmas of all your lives are cleared, therefore follow the seven rules, for you will have no rebirth to reap, which can make remaining life harder otherwise.
  - Rise above the Religions and its rituals, (Do not Disrespect them, and keep away). Spirituality is about Spirit -Soul and its goal is Salvation, whereas, Religions and divinity is about Mind and Matter. Meditate on Satguru with complete faith, rest is his grace.
  - Present your contact details before you leave, to the volunteers. Offer your service to Satguru.



## 8. What is our Path?

'Sahib' is referred to Param Purush and 'Bandgi', is the synonyms of greetings. Therefore, 'Sahib Bandgi' means Salutation to the Param Purush (Truth-The Supreme Lord of Amarlok, 4<sup>th</sup> world). Sahib Bandgi is not any Kabir Pant, not even Sant Matt, because before taking Naam Diksh from Sant Kabir Sahib all were doing devotion to only Kal Purush, therefore the words of such persons includes the subject of Kal Purush. Reading such books a person gets deluded. Even for clarifications there are no such Mahatmas who can present Satya Bhakti exclusively off all other forms of devotion. We are not Kabir Pant, at present whatever Kabir Pants exists, they are not treading the path shown by Kabir Sahib, and they have forgotten his Ideology. Kal Purush deceives all. There are some who asks us to take Diksha-Initiation from them and take Kabir Sahib as Guru. Sant Kabir Sahib never asked people to be devoted to him while he was leaving. He asked people to be devoted to Satguru.

*Preet Bahut Sansar Mein, Nana Vidhi Ki Hoye.  
Uttam Preeti So Janiye, Satguru Se Jo Hoye.*

There are many kinds of love in the world but the true love is that which one has for the Satguru. All other kinds of love are polluted as well as mortal but the love for a Satguru is the best of all. It is not limited to this world alone. It extends beyond the limits of the world and is related to the 4th World. Thus it is never ending and is the only medium for realizing Param Purush.

*Kahain Kabir Koyi Ubrey, Le Satguru Ki Oat.*

Kabir Sahib says that only he who seeks the shelter of real Satguru can escape. None can grant Param Moksh.

*"Hai Yaha Satguru Bina Koi, Moksha Ka Dhata Nahi!"*

**In truth I have no need to take words of Kabir Sahib, however I am under compulsion to give reference from Kabir Sahib as an example. I speak with**

**my experience and as a witness.** Others have corrupted the words of Kabir Sahib and presenting them with their own deliberations. Therefore even if you read the Books on Kabir Sahib you are in for confusion, because, the purity is lost. I am presenting pure Adyatmic-Spiritual wisdom before you. Therefore instead of letting you around the knowledge of Sant and Kabir Sahib, I keep you around myself. (Krupa)

A man asked me that if I am not aligned with any Dharmas-Religions or other organizations, than what it is that, I am presenting? I have told him that it will take a long time to understand this philosophy. If you want to teach Islam, give Koran, he will understand. For imparting Hindu religion, there are Tri Devs to narrate about. For Christianity give the massages of Christ. However to make any one understand Sahib Bandgi, you have to struggle, therefore you get disturbed. I have made you understand, it is not enough?

*All those Rishis and Munis who came, spoke on the devotion to Kal Purush only. We are not giving the examples of Rishis and Munis because they only spoke about Kal Purush. Our Philosophy is such that a small Boy sings rooming 'Mujay Apney Hi Rang Mey Rangda Phirey, Sahib Apney Hi Rang Mey Rangda Phirey||' What he is saying that we do not follow any one, he is right in saying that. We do not base on the Philosophy of Meera Bhai, because she was a Sagun worshipper, who sang on the aspect with form, latter when she took Naam Diksha from Ravi Dass Ji, she embraced Satya Bhakti. If one reads her earlier devotion, then they will say that it is all the same. We make the inner meanings clear. Paltu Sahib also was following Niranjans devotion earlier. In the beginning Gurunanak Ji himself was observing the Omkar upasana, latter took Naam from Sahib, and then he spoke about that beyond the 10 door (Sarashrasar). We do not deny any one, nor do we ask anyone to follow*

***that. However those who say that we do not follow any one, they are right. I am not asking one to follow Kabir Sahib's philosophy, with time many have corrupted his words, no clarity exists, people gets deluded. All have mixed up their own views in the middle of Sahib's words and written books as per their confounded convictions. Therefore what I bring to you is pure, Satya Bhakti.***

A woman asked me to convey to Param Purush, that she should be redeemed from her difficulties. I wish to ask what, is she not in a plot. One said that when she sits on meditation, Guru or sometimes Kabir Sahib appears. I asked her as to why is she standing on three boats. Lack of concentration on one lead to such diversion.

What have you got to do with my Guru? What do you want from Kabir Sahib? You need to deal with me, me alone. '*Mujey Hey Kaam Satguru Se...*' That Kabir Sahib did not indicate his feet, he left all problems to Satguru.

*Guru Manush Kar Mantey, Charamrut Ko Paan/  
Te Nar Narkey Jayenge, Janam Janam Hoy Swaan//*

My Gurudev told my fellow disciples to take me as Satguru after he leaves. He told that he is withdrawing in to his self. Therefore we are on the path of Satguru Ideology (Brunga Matt).

*Guru Aagya Le Aavahi, Guru Aagya Le Jaahi/  
Kahe Kabir Ta Daas Ko, Teen Lok Darr Naahi//*

Listen to what we say; understand this, Satguru gives the power with which we can be liberated. I do not talk about earning through meritorious deeds. I do not ask for service either.

Just like the farmer seeding, in which major work is done by him. He refreshes the soil, manures it, and gives water frequently. Similarly it has to be taken care off. I have given that which needs to be given, now follow it with Satsang to keep yourself safe from distractions. Yes as an Individual, I am not overtaking Sant Kabir Sahib. However, I am not following others philosophy. I have

prohibited buying the books available from others, still some did buy quietly. There is lot of mix up in Ideologies written in those books by others. Someone is written that Kabir has told that Atma is ever thing, there is no reference on Satlok.

Therefore I am giving you a pure thing. Mother gives birth to a child, then feeds, educates, and with a loving care brings him up. My work did not end with gracing Naam Dhaan. Mothers care is needed, therefore I am always on the move giving Satsang, and every day about 5 Satsangs are arranged. I also give Naam Diksha. **Therefore our Philosophy is Satguru Bhakti-Devotion to Living Satguru. (Bringa Matt).**

Those who talk about Satlok, even here, there are flaws. They read it out of Book. If someone says that Jammu city is at sea shore, how will a person living in Jammu city will react? Will they agree, in the same way I also come to know? Whenever I wish, I can go around the Heavens, I keep moving among the universes. Then why am I here. (As instructed by my Guru Dev I have to reach out to the people, establish Ashrams give Satsang and Naam Dhaan). However, the truth is that I do not wish to come out of my Self.

*Gurushabd Nischay Satya Maney, Brungi Matt Tab Pavai/  
Taji Sakal Aasa Shabd Baasa, Kaaga Hansa Kahavai//*

**Our Matt is different; Bringa Matt.** What is Bringa Matt? All other jivas give birth from womb, but bringa (A type of Wasp) does not do this way. There are 27 Lakhs, kinds of Insects; Bringa is unique among them. They have only male form, they have no mother. How do they procreate? It creates a Mud House. There is a miraculous effect in his sound. It flies very fast. They catch hold of any Larvae of insect, keeps the Larva in the mud house and transmits its sound; its sound is very endearing. With this sound, it transforms the Larvae into another Brunga, like

itself. It makes it in a moment like itself. This way I also remold you like my own being.

Satguru takes the total responsibility. Your attachment and desires will keep reducing; your inner vices will begin to disappear. A security guard (Satguru) will stand by you always. '*Mera Hari Mauko Bhajey, Mey Sou Pauv Pasaar*/' this is **Sahaj Marg**. You need not do any Sadhna. This is Brunga matta.

*Guru Ko Kijey Dandavaat, Koti Koti Pranaam/*

*Kitt Na Janey Brunga Ko, Kariley Aap Saman//*

Therefore whatever examples given are from words of Sahib. Others philosophy has defects, pitfalls and corruptions.

Dharma das Ji was devoted to Takur Das-Krishn Ji. He told Sahib that there is one Paramatma who is Takur Ji. Kabir Sahib brought him in to proper understanding.

*Teen Lok Jo Kaal Satavey/ Taako Sab Jagh Dhyaan Lagavey//*

*Nirakaar Jehi Vedh Bakhani/ Soi Kaal Koi Maram Na Janey//*

*Trigun Jaal Yah Jag Phadana/ Gahey Na Avichal Purush*

*Puraan//*

*Jaakar Hi Jag Bhakti Karayi/Anthkal Jiv So Dhari Khayi//*

He said that all are devoted to Kal Purush. To whom the world is worshiping as Lord, he himself eats them up at the end. His children are the Tri Devs.

*Sabey Jiv Satpurush Ke Aahi/*

*Yam De Dhokha Phandaais Taahi//*

*Pratamhi Bhaye Asur Yumraayi/*

*Bahut Kasht Jivan Kah Laayi//*

*Dusri Kalaa Kaal Puni Dhaari/*

*Dhari Avatar Asur Sadhaara//*

*Jivan Bahu Vidhi Kinha Pukara/*

*Raksha Karan Bahu Karey Pukara//*

*Prabhuta Dekhi Dekhi Kinha Vishwasa/*

*Anthkaal Puni Karey Nivaasa//*

He says that all are the Souls from Param Purush. However, Niranjan deceptively trapped and entangled them. First he himself takes the form of a Demon and

trebles the beings, then he comes as an Avatar and destroys the demons. Human being looking at such leelas takes him as his protector, however at the end of time he only disappoints them.

Sahib has not said a word in vain, but also gave the proof.

*Dwapar Dekh Hu Krushna Ki Riti/  
Dharmani Parikahu Nithi Anithi//  
Arjun Kah Tinha Daya Drudava/  
Daya Drudaay Puni Gaath Karava//  
Gita Paat K Earth Batlaava/  
Puni Pachey Bahu Paap Laghava//  
Bandhu Ghaatkar Dosh Lagaava/  
Paando Kah Bahu Kaal Sathava//*

*Bheji Himalya Tehhi Galaye, Chal Anek Keenah Yamraye.  
Bahu Ganjan Kahan Denha, Tako Kahe Mukti Hari Denha.*

It can be seen that in Dwapar Yuga, Krishna ji taught Arjun the summary of Gita and after that made him attack his own foes.

Sahib told Dharamdas that whoever you worship, they all have faults. Now I have to warn others of these faults but the people are thinking of it as decrying. It needs to be told that all these are within the limit of devotion of Kal Purush, and therefore one should rise above it.

After the war he told Arjun that 'you have committed a sin'. Arjun became stunned and argued that you were the one to tell me do that. Then Krishna ji replied that was politics, you have killed your foes that is a sin according to religion-Dharma.

If I tell Mohanlal to kill someone and then he will refuse to do that saying that it is sinful. But if he is order to do the killing and complete the task as per my wish, and after committing the deed if I tell him that he has committed a sin then it would be contradicting isn't it. My words never contradict each other.

Then a yagya was carried out, even then the burden wasn't lifted off. Then they were told to go to Himalaya. They had to suffer extreme cold. Even then they couldn't

get that sin off and in the end they had to suffer through hell. So is this decrying. No, everyone is aware of this. Only Kabir Sahib has made you understand this with the illustrations and facts as you need to move forward for your freedom. "*Bahu Gunjan Jeevan Kahan Keenha, Tako Kahe Mukti Hari Deenha.*" What type of freedom was this?

Sahib tells Dharamdas-

*Bali te so chhal keenah bahuta,  
Punya nasaye keenah ajguta.  
Chhal budhhi deenhe patala,  
Koi na lakhai prapanchi kala.  
Laghu surup hoye pratham dekhaye,  
Prithivi leenah puni swasti karai tabai pragtana,  
Deergh roop dekhi bali bhaye mana.  
Tini parag teenau pur bhayau,  
Adha panv nrip dan na diyau.  
Dehu puraye nrip adha paun,  
To nahin tav punya prabhav nasaun.  
Tehi karan patalahin deenha,  
Andha jeev jal pragat na cheenha.  
Tab lai peeth napaye tehi deenha,  
Hari le tahi patalai keenha.  
Yahi char jeev dekhi nahin cheenha,  
Ahai mukti hari humko deenha.*

What was the mistake of Maha Bali? Sahib is making you understand with logic and telling us to understand mukti. What type of freedom or mukti are we desiring at the end, I am helping all to understand this part, and he doesn't have conflict with any other things. So in Dwarf form he asked for three and half foot earth from King Bali and after that he increased his size and measured three loks in three steps. When the half foot remained and King Bali was unable to offer any more earth then he was seeking heavens but was sent to the Lower world-Patal. Sahib says that blind human doesn't understand this. It is crystal clear but still there is veil on human Mind. After all this, it is



said that he has been freed by Hari. He was sent to the Patal. Was this mukti?

People are twisting the words of sahib-

*To Ram Sumar Pachtayega.*

We are saying- Truth

*Tu Nam Sumar Pachtayega.*

We are giving you a pure entity. If we are providing you with crust butter then it is a pure one, it doesn't contains lassi. We are giving you True Devotion (Satya Bhakti) which is different from others. The others are providing you with the devotion which is laced with Kaal.

All the other panth or communities are worshipping Kal Purush. Some are talking like us. They are talking about Satpurush, Sach khand and Amar lok but in reality they are worshipping the Kal Purush. Because these things are written, they are just reading them. Nevertheless, they don't have anything that belong to them (Experience). They are empty from inside. We are different from other panths on five reasons. They are-

### **Amar lok -That is beyond the three Worlds.**

*Teen Lok Se Bhin Pasara, Amar Lok Satguru Ka Nyara.*

*Teen Lok Pralaye Karai, Chautha Lok Amar Hai Bhai.*

First of all we are talking about the Amar lok which is beside the three worlds. Kabir Sahib had given the message of Amar lok initially. He talked about this incredible 4th world which was not known to anyone. Just like scientists who are curious by nature and exploring the universe. They are revealing new informations every day. Similarly, Sahib gave a new thing to this world. He talked about an incredible eternal world free from dissolution, which never ends. These three loks are in the limit of destruction means they have certain period of time, Virat Paralaya. Just like our body lives for a certain period of time, similar to others things has a life time expiry period. Our body remains alive for that particular time span and after that it dies. Similarly,

everything has a limit but our Soul is eternal in any place, time and condition. It never dies. The thing which is formed is bound to be destroyed but the Soul is not made therefore it can't be destroyed. . Think here. If Soul can never die then its residence should be such a place which also eternal world, this is the truth. Because- 'Satya Soi Jo Vinnshe Nahin'.

These three loks belong to Kaal. He has bound this Soul in the cage of a body. The lok beside these three loks is the one which is the residence of Param Purush. Sants have called him Sahib. Paramatma is the name that Kal Purush has taken for himself. Guru Nanak Dev ji says-

*Ath Ata Ki Atari Majhara, Dekha Purush Nyara.*

*Nirakar Akar Na Jyoti, Nahin Veh Ved Vichara.*

*Onkar Karta Nahin Koi, Nahin Vahan Kal Pasara.*

*Vo Sahib Sab Sant Pukara, Aur Pakhand Hai Sara.*

*Satguru Cheenah Deenah Yeh Marag, Nanak Najar Nihara.*

We all talk about Mufti but we don't know why we desire Mufti, no one knows. In reality the world where we live is the one which belongs to Kal-Purush. Here the Soul is being tortured again and again. Kal-Purush is hurting the beings. Hence, we all desire to free ourselves from the hands of the Kal-Purush. But the problem is that we don't have any knowledge or understanding about the extent of these three worlds and that all these are under Kal Purush. After this world we want to avoid hell and like to attain the Brahma lok, or higher heaven. We don't have any knowledge of world beyond these. We don't know the correct destination of the Soul. Subconsciously, we are searching for Sahib but due to lack of knowledge on this truth we have labelled Kal-Purush as the Paramatma. The one who burdens and hurting us is taken as our best friend by mistake. That's why Sahib says-

*Jo Rakshak Tahan Chihnat Nahin,*

*Jo Bhakshak Tahan Dhyan Lagahin.*

These three loks of Kal-Purush are made up of the five tatvas-elements. These five tatvas have a limit. According

to Shashtras also, at the end of the world these five tatvas also destroyed. This has scientific proof and it is also mentioned by Dayanand Saraswati Ji.

Will these three worlds which comprises of Heaven, ancestral world, Brahma lok and several others will vanish too? Yes, all of them will vanish so, this can't be the basis for faith. Hence, Sants have labelled this world as false and dying one. There is nothing truth in this because everything ends. This endless universe (Expanding) is divided into three parts by the Sants- Shunya Void space, Mahashunya-Great Void Space and Amar lok-Eternal World. Shunya and Mahashunya are both destructive but shunya is that place where there are planets and satellites and mahashunya comprises of Nirgun world. There are no articles. Means if there are stars, moon, sun, planets etc. then that place is the Shunya. This is the limit of Shunya. Then the above it is the Mahashunya. Mahashunya doesn't consist any of this. That is Nirgun place. There are seven skies in mahashunya. These seven skies are reverted as seven Surati. These skies are huge. They contain several magnetic attractions. They provide out of the world pleasure. These are so huge that the crores of universes like Shunya can fit into it.

*Firstly, five Asankhya yojan above Shunya, there comes he Achint lok (worryless world). Then three Asankhya yojan above Achint lok there is Sohang lok. Above that lok i.e. for five Asankhya yojan above there is base-Mool Surti lok. It is the origin of awakening- of Atma. Then three Asankhya yojan above there is Ankur lok. Then there is the queue of Ichha lok, Vani lok from where rhythms generate. In the end there is Sehaj lok. These seven loks are also considered as seven skies. Till Sehaj lok means seventh sky all are in the limit of destruction.*

Above all these loks means one Asankhya yojan above Sehaj lok there is Amar lok. This is the place where there is

no destruction in contrast these three loks of Niranjana are destructible.

Hence, Sahib has talked about this world in detail which is eternal and true, which is beyond three worlds and outside the seven skies and is free from dissolutions. If Soul is eternal then its destination surely is the eternal world-Amar lok.

*Chal Hansa Tu Desh Hamare, Sahib Det Pukara Hai.*

*Satya To Keval Amar Lok Hai, Jhootha Sab Sansara Hai.*

Sahib has urged humen, to prepare for leaving this world and head towards your own world. This is not the world of Soul. Sahib cautions again and again.

*Chalna To Hai Door Musafir Kahe Sove Re.*

This Soul has come from very far. This is not its own world. If it is so then Kabir Sahib would not have said those things.

*Chal Hansa Satlok Hamare, Chhodo Yeh Sansara Ho.*

*Yahi Sansar Kaal Hai Raja, Karm Ka Jal Pasasr Ho.*

*Chudah Khand Base Vake Mukh Me, Sabhi Ko Karat Ahara ho.*

*Barbar Koyla Kar Daran, Phir Phir De Avtara Ho.*

*Brahma Vishnu Shivnat Dhariya, Aur Ko Kaun Vichara Ho.*

*Sun Nar Muni Sab Chhalchhal Marle, Churasi Me Dara Ho.*

*Madhya Akash Aap Jahan Baithe, Jyoti Shabd Thahiyara Ho.*

*Tako Roop Kahan Lag Barno, Anant Bhanu Ujjiyara Ho.*

*Shwet Swaroop Shabd Jahan Phool, Hansa Karat Bihara Ho.*

*Kotin Chand Surya Chhipi Jaihain, Ek Rom Ujjiyara Ho.*

*Vahi Paar Ik Nagar Basat Hai, Barsat Amrit Dhara Ho.*

*Kahain Kabir Suno Haramdasa, akho Purush Darbara Ho.*

He is telling the Hansa-soul to leave this world and attain the Satyalok. This is the world of Kal-Purush where there is a web of deeds all around. Here the condition of being is not at all right. Even the trinity Gods here has physical forms. He is confusing every muni and beings by entangling them in the web of chaurasi (84 million species). He himself is situated in the sky in the form of Mass of light. But beyond this there is a nation. There is the light equivalent of crores of Suns. There is the flow of

Amrit-naktar there. There crores of suns and moons feel unworthy in front of such light from a single pore. Dharamdas! Look into it.

This world belongs to the Kal-Purush. There is nothing for the benefit of the Soul. It's only hurting here. People talk about the glory of the incarnations but Sahib says that hey also come into the similar extent. Whatever that resides in these three lokhs is within the limits of kaal.

*Yeh Hardo Yahan Kaal Purush Ke Hai Hijare,  
Har Simt Va Har Jaye Me Yam Jal Pisare.  
Yak Lok Va Yak Ved Do Dariya Ke Kinare,  
Saiyaad Ke Kabu Me Hain Sab Jeev Bechare.  
Chalti Hai Yahan Teg Va Talvar Do Dhare.  
Chal Hans Aachal Molido Mavaye Hamare.*

He is saying that everything here belongs to kaal. At every nook there is his network. Every person in this world is in his painful clutches. Therefore, Hansa-swan! You should come with us. Furthermore-

*Jab Bhool Gaya Adam Ko Aphi Apa,  
Pavand Huva Tifli Javani Va Budhapa.  
Sabpar Hai Laga Malik Maut Moh Va Chhapa,  
Hai Aag Lagi Besh Jalega Yehyeh Sarapa..  
Jalte Hain Dhol Ude Dhuven Dhar Shareere,  
Chal Hans Aachal Molido Mavaye Hamare.*

He is saying that there is the fear of death here. There is the fire of lust, anger, hate, greed and fire of Desire which is burning everything in its wake. Therefore the call to leave this burning world and come to the other world.

*Afsos Liya Loot Dharam Dharman Dhurat,  
Ek Ishq Jad Bhai Hai Husn Hai Aurat.  
Har Kaun Kiya Bhaun Hai Yeh Mohini Surat.  
Dil Par Huva Par Bamah Paraye Surat.  
Bajar Hade Mar Va Bimar Najare.  
Chal Hans Aachal Moli Do Mavaye Hamare.*

Here the righteousness-Dharma of the Soul has been looted. Here there are beautiful woman made for spreading the disease of physical love. Everyone is being infatuated

by her. Everyone is down with this disease. Therefore Hansas! Leave this world, and come to our nation.

*Kailas Chalega Va Jinu Lok Chalega,  
Amravati Alkavati Golok Chalega.  
Sab Swarg Chalega Va Tapolok Chalega.  
Jo Had Jano Mard Me So Lok Chalega.  
Vo Bhi Jal Jave Jahan Naulakh Sitare,  
Chal Hans Achal Molido Mavaye Hamare.*

Whatever you are seeing here will one day vanishes. Even heaven will not remain standing. The stars will not remain forever. So Hansas! Leave this perishable world and head to the Amar Dham.

*Koi Na Rahe Ek Purush Lok Rahega,  
Aave Jo Vahan Se So Khabar Uski Ahega.  
Sab Kaul Kar Sham Ajile Sol Bahega,  
Jisko Veh Najar Aave So Phir Kachhu Na Chahega.  
Nischal So Rahe Kayak Jahan Amritdhare,  
Chal Hans Achal Moli Do Mavaye Hamare.*

The one thing that is going to remain forever is the Amarlok of Param Purush. Anything else will perish. The one who arrives from there (Sant, Satguru-Paramhans) can be the only one who can speak of that world. Those who will witness it will not have desire for anything else. Therefore Hansas! You head towards that world.

*Hanso Ki Husn Khubi Kahi Jaye So Kaise,  
Yeh Natic Gum Sum Bayan Kijiye Aise.  
Ek Muye Munauvir Keh Is Nurka Jaise,  
Chhip Jaye Karodo Mahehur Talat Taise.  
Sab Hans Purush Rooppurush Unko Dulare,  
Chal Hans Achal Molido Mavaye Hamare.*

The beauty of the Hansa there can't be described in words. Even the crores of Suns and Moon fade in front of that light. Param Purush loves all those Hansas-Souls. Therefore, head towards there.

*Jahan Raat Na Din Hai Va Nahin Suraj Chanda,  
Sohang Durai Chanvar Kare Purush Ananda.  
Yak Murat Sare Na Khudavand Na Banda,  
Is Manjil Najdik Nahin Kal Ka Fanda.*

*Jis Lok Hamesha Ko Paramhans Padhare,  
Chal Hans Achal Moli Do Mavaye Hamare.*

There is no night, no day, no moon, no God and no relatives. Everything is his form. The world which is the destination of Paramhans (Satguru), head towards that world.

*Satguru Ki Sharan Leke Chalo Behke Us Par,  
Veh Kadir Mutlak Huva Jis Jeev Ka Madagar.  
Kar Pal Me Subuk Dosh Utha Usa Garan Bar,  
Pahunchave Vatan Me Na Butan Me Hove Autar.  
Ajij Se Gunahgar Kataro Ko Jo Tare,  
Chal Hans Achal Molido Mavaye Hamare.*

He is urging the Hansas to surrender at the feet of Satguru because he is the true savior of the beings. He will send you there in a moment. He will clear all your shortcomings. Therefore go to that world like the shadow of the Satguru.

Kal-Purush has entangled all in the troubled network of families and relations. He has entangled beings in the clutches of desire, lust, greed, pride, hate and anger etc. therefore Sahib cautions-

*Khalak Hai Rain Ka Sapna, Samajh Dil Koi Nahin Apna.  
Kahin Hai Lobh Ki Dhara, Baha Jag Jat Hai Sara.  
Ghada Jyon Neer Ka Futa, Paar Jaise Dar Se Tuta.  
Aisi Nirjan Jindgani, Ajaun Kyon Na Chet Abhimani.  
Sajan Parvar Sutdara, Sabhi Us Roj Ho Nyara.  
Nikal Jab Pran Javenge, Koi Nahin Kam Avage.  
Nirak Mat Bhul Tan Gora, Jagat Me Jeevna Thora.  
Sada Jin Jan Yeh Dehi, Lagao Satnam Se Nehi.  
Kate Yam Kal Ki Fansi, Kahein Kabir Avinashi.*

He is saying that this world is like the night dream. Nobody is yours. All are immersed in the flow of illusion. This life will end in a day just like a pitcher breaks or leaves falling from the branch. So one of faith beware. Friends, relatives, son, wife etc. nobody is yours. They will be left behind one day. When your life will be out of your body then they means nothing to you. They cannot help

you. You shouldn't doubt this, you fall for fair ones madly. Life has a very short span. Therefore, stay out of enticement, arrogance, desires, and cleverness and concentrate on Satya Naam so that the hold of the Kal Purush could break off. Sahib says repeatedly-

*Hansa Sudhi Karo Apan Desh. Jahan Se Aayo Sudhi Bisrayo,  
Chale Gayo Pardesh. Vahi Deshva Me Jote Na Bovai,  
Moti Fira Hamesh. Vahi Deshva Me Mare Na Bigade,  
Dukh Na Padat Kalesh. Chalo Hansa Baso Mansarovar,  
Moti Chugo Hamesh. Kehat Kabir Suno Bhai Sadho,  
Ajar Amar Veh Desh.*

This is beyond the understanding of the intelligent scholar because it is much higher than the Shashtras and Vedas. Intelligence or imagination can't reach there. On reaching there one never returns to this mortal world.

*Tahanke Gaye Bahuri Na Ave, Aisa Desh Hamara Hai.  
Avadhu Begam Desh Hamara Hai. Ved Kiteb Par Nahin Pavat,  
Kehan Sunan Se Nyara Hai. Bin Badal Jahan Bijuri Chamke,  
Bin Suraj Ujjiyara Hai. Bina Seep Jahan Moti Upje,  
Bin Mukh Bain Uchara Hai. Jyoti Lagaye Brahm Jahan Darshe,  
Aage Agam Apari Hai. Kahin Kabir Tahan Rehni Hamari,  
Bujhe Gurumukh Pyara Hai.*

## True Devotion-Satya Bhakti

### Devotion beyond Sagun (With Form)-Nirgun (Formless) and Para Bhakti

*Bhakti Bhakti Sab Jagat Bakhani, Bhakti Bhed Koi Birle Jani.  
Sanyasi Yogi Latdhai, Kari Bhakti Par Yukti Na Dhari.*

What is this about this devotion? Some people are worshiping Sagun- with Forms. We should not decry them because the one who is a worshiper is better than a man with no devotion. He will be full of love, that's why it's not bad, even sants have told you not to decry anyone.

There is not much importance to Guru in Nirgun and Sagun devotion. The only work of the Guru is to direct his pupil. The journey has to be carried out by the pupil himself. His reach depends on his own capacity. In this,



there is also not much importance to the Naam. This Naam is also of world. That's why the pupil is limited to this universe only, he can't go beyond it. Sagun devotion helps you obtain Samipya and Salokya salvation, whereas Nirgun devotion helps to obtain Saropya and Sayujya freedom.

**Samipya Salvation-** what is Samipya freedom/mukti? Do good deeds, never hurt anyone, participate in shraddhs and if you worship your family deity for whole lifetime then it is obtained easily. When the person dies there then he goes to the ancestral world and lives there for thousand years. There is no pain in that world like here. There are pleasures there. There Soul resides in a subtle form. There, when two friend meet there after death they will recognize each other. This is mukti for 1000 years. What type of mukti is this? Then after the fruits of your deeds, you still come through the mother's womb again and again. What type of mukti is this?

**Salokya Salvation-**similarly like in Samipya freedom, in this also do good deeds, don't hurt anyone, fast and go on pilgrimage, do all the deeds as written in the shashtras, follow those instructions and devote yourself to a deity then you will obtain this type of freedom. After death, the devotee goes to the heaven. The being gets the fruit of his deeds for lakhs of years and after that it again starts the cycle in the mother's womb.

There are three types of heavens. One is Lower, then Middle and the third at the Higher at top. The lowest one contains pleasure but the middle one contains more pleasure than that, but the highest one contains the most amount of pleasure. There are many Dhams in heaven and hell, they contain all the statues of deities which are awoken. Whenever a worshipper queries, he obtains an answer. That statue answers him. Copying them has

provided us with temples in this world. This is a mysterious truth. Our ancestors who went there told their experiences and created the imitations in this world so that people get used to devotion, so they will desire to go there too.

However, even this freedom is momentary. Even shashtras mention that when you exhaust the fruits of your deeds then you would have to come back into this world again because heaven also comes under the dissolution of three lokhs.

**Saropya and sayujya Salvations-** both are obtained by yog. In saropya a being attains in the Brahma and in sayujya, the being attains in the Nirakar. in this the being does not take birth for crores of years but when the world is destroyed and a new world is created then even those of the Nirakar needs to take birth again. Think, is this mukti. No. mukti is to get rid of this world forever, never to go through a mother's womb again. What type of mukti is this? That's why-

*Sant Na Mukti Chahate, Ahin Padarth Char.*

*Nahin Padarth Char, Mukti Santan Ki Cheri.*

Every being in this world wants to be free. They are trying to free themselves of this sorrow filled world. They are resorting to the measures like holy baths, fast, Jap, tap yog, Meditation and what not, we won't know. But pity.... there is no getting rid of it. Kal is hurting everyone and blocks them.

The main focus of devotion is to attain mukti but even with it we are not free. Why? Sants believe that these devotion are within the bounds of Kal's influence, this devotion is not enough to reach the Mahanirvana state. So, Is the Vedas and shashtras not talking about our welfare? Of course they are. However, even they are talking about limited Muktis. The Muktis about which they are talking about is not related to the Soul because they can't free our Soul from mind. This has been affirmed by them also.

They believe that these four muktis are obtained by the Karmas of the beings and these also decides their duration. When their duration ends then the being needs to return to this world. This means that even with all these muktis you will falls in the cycle of rebirth.

The goal of Sagun devotion is to reach heaven, but even in it there is rebirth. If one thinks that he will be able to get rid of rebirth by Sagun then it won't happen. Nirgun emphasis on yog. Then what is the aim of Nirgun? Is this Bhakti wrong? No. we are not saying this. We are say that with this rebirth cannot be avoided. '*Phirke Dari De Bhumahn, Bhoo Se Koi Nyara Nahin*'. Rebirth will happen. After the destruction, recreation lakhs and crores of beings there will be return to this earth. This Nirgun bhakti is revolving around five Mudras. These five Mudras are the Nirgun worship. No other community or religions are above formless-Nirgun Devotion.

If we observe closely then we will find that the people today are not even aware of these five Mudras. Many people come to me, I ask them to tell me if they have gone internally to see the light, obtained siddhis then how did you go there? Was it just a coincidence or by some methods. No one could answer. There is the mention of strings in the Sankhya yog. When you take a flight to Europe then you would reach Europe, similarly, you would reach that place of Mudra you meditate with. However, it's a pity that there are very few who has knowledge about these Mudras. When asked they didn't even have the knowledge of Bhuchari.

There were six Maha Yogeshwar in times who had the knowledge of these Mudras. Kabir Sahib has mentioned them. The goal of Nirgun is Yog, earning of miraculous powers and doing sadhna. If you gain something it will be with effort. Merits and Guru has very little role to play here. The Sant Matt talks about Guru. I tried to collect this information from different Spiritual communities but there

wasn't any creditable information available, mere words. There are many religious Institutions in India. We are not at conflict with any, many talk on these five Mudras and their Knowledge is from books and not from experience. This is what I notice.

One is Physical –Stul yog which is even taught by the physical education teachers in schools but the other one is Subtile-Suksam yog which awakens the internal nerves (Path of Papeel-Ant and Meen-Fish). Yog refers to coming together, to union. One can't breach the internal world with external yog. Let's see which Mudras can take us to the internal world. This is accessible to all, but difficult task. There are many people who are from different panths but they are content even if they don't go in to the inner worlds. The Nirgun devotees must also understand it clearly that it will not provide them with Param Moksh, they will not be free from this cycle of birth and death.

However, the devotion which has been mentioned by the Kabir Sahib and Sants is the one in which this cycle of birth and death breaks. Because with this true devotion, Soul will achieve its true form and reach Amar lok to never come back.

We have not understood the words of Sants clearly and take all devotions as one and the same (to one God). No, this is not the same thing. Many people want to go to heaven but when asked that for how much duration they will stay there, they don't have any answer. It is mentioned clearly in the shashtras that the being would come to the heaven to take the fruits of their deeds and as soon as his merits of deeds are over then they returns in this mortal world again. He won't go away, he will wander within this universe only. He won't be free. Is this why we acquired the human body. It is said that many Divine beings search for a Guru in this world. They desire the human body and we want to go to Heavens even though we have the human body.

After being entangled in Sagun and Nirgun, we struggle to reach true devotion. Actually, this Sagun and Nirgun are the sides of a same coin, but the Nirgun devotees doesn't understand this completely. I once talked to a Nirgun devotee and I asked him what the difference between Sagun and Nirgun is? He replied that Sagun devotion comprises of five tatvas and this five tatvas are destructible whereas Nirgun devotion is beyond this. I asked him to explain them to me and the process of destruction.

Nirgun devotee: water

Me: second

Nirgun devotee: fire

Me: fine, third

Nirgun devotee: air

Me: fourth

Nirgun devotee: earth

Me: so what is the fifth element?

Nirgun devotee: (creating a space between two hands) this

Me: what is this?

Nirgun devotee: Akash, Space

Me: what is this? Explain it.

Nirgun devotee: shunya

I said this is a pity that you are wandering as the spokesperson for another pant. Who told you that sky-Akash tatva is a word? No, it is not. The space between the two hands is the Akash tatva, Stay there. You shouldn't slip from your words.

*Do Bin Hoye Na Adhar Avaja.*

A sound cannot be created without the help of two. With the connection of air and earth, sound is created. Who told you that sound is Akash tatva?

What is the Akash tatva? Europeans are researching on the topic of black matter. They are saying that it is the basis of life. We are researching from where did it come from? This is not a verbal duel. They are saying that 90% universe is black matter and the remaining 10% is light.

They are right. Where ever the rays of Sun reach, there is light and the remaining portion is enveloped with darkness. Like you light a lamp then its light covers a certain area only. Similarly, Sun's light reaches to a certain extent only....they are saying that they are researching this. They are wasting their time there, I can make them understand this concept in two minutes.

This black matter is the element space, Akash tatva. These five elements or tatva can be seen.

*Peelo Rang Hai Dharti Ko, Meetho Isko Swad.*

The color of earth is yellow and it tastes sweet.

*Lal Rag Hai Agni Ko, Teekho Isko Swad.*

Fire's color is red and it is spicy-hot in taste.

*Shwet Rang Hai Ja Ko, Kharo Isko Swad.*

Water is said to be tasteless and colorless. This is wrong. Sometimes water is said to be white. White is the color of water.

*Neelo Rang Hai Vayu Ko, Khatto Isko Swad.*

The color of air is blue and its taste is sour. Sky is said to be blue. This is the air element. It can't be seen from closer inspection.

*Kalo Rang Akash Ko, Phiko Isko Swad.*

The color of the sky is black and its taste is very light.

....so I told him that if the fifth element is sky then that brings the Nirgun devotee within the five elements, it also becomes destructible.

Some people rise above Sagun devotion but they get tangled in the Nirgun devotion. They think that Nirgun devotion will provide them Param Moksh. Hence, Kabir Sahib has elaborated all the devotions, cautioned everyone and told that true devotion is beyond this.

*Sagun Bhakti Kare Sansara, Nirgun Yogeshwar Anusara.*

*In Dono Ke Par Bataya, Mero Chit Eko Ahin Aya.*

On Second devotion Nirgun, Dharamdas ji asks Sahib that whole world is drowned in Sagun devotion and the yogis are in Nirgun devotion but you are mentioning devotion which is beyond them, I don't understand. All the

devotees from kalantar-eons have given the lessons of Sagun and Nirgun. Therefore what is your message? Dadu ji said-

*Koi Sagun Me Reejh Raha, Koi Nirgun Thehraye.*

*Atpat Chal Kabir Ki, Mose Kahi Na Jaye.*

Actually, today people are taking Yog and Spirituality as one and the same thing. In Subtle Yog, there is the principle of awakening the minute inner cells, this depends on the five Mudras. It needs Brahmcharya-celibacy.

Sagun is the external devotion, the devotion of 3.3 Million deities. We do not contradict this. They prepare you for devotion. If a child is sent to Nursery Class then it is being prepared for the next standard. So it's like when the person has no base, then he can be a Sagun worshiper. Second is the Nirgun devotion. This is above the Sagun Bhakti. This takes you to an inner world. That's why Nirgun devotees are focused on five Mudras. These are the streams of the devotion. These are mentioned in the Hindu religion.

We are not decrying the Sagun devotees. However, one should do that in correct manner. Sins are prohibited there also. If you are not following its rules and regulations then this is also improper devotion. In the same way Nirgun devotion is also a path. Those who come to us after leaving them, then it's an easy task for them.

Those who have been tutored in nursery are easy for the teachers to handle in next standard. They understand better, work to work it becomes better isn't it.

One who understands his master is a smart servant. Nirgun should be adopted by those who are celibate or Sanyasi. It should be adopted by those who don't enjoy the pleasure of senses.

*'Jahan Bhog Tahan Yog Vinasha'.*

Those who enjoy the pleasure of senses are prohibited from the worship of five Mudras. Like an alcoholic can't go

in to wrestling. According to rule it is good, you need stamina. Similarly, Brahmcharya is required in yog. Because we need to control brain and maintain balance.

*Grihi Hoka Kathai Gyan, Amli Hoka Dharai Dhyana.*

*Sadhu Hoka Kutai Bhag, Kahain Kabir Ye Teeno Thug.*

Sahib says that one who is lost to his senses can't be a Sadhu. If a person drowned in his house is talking about knowledge, a drug addict is doing meditation and a Sadhu is having intercourse then know that all of them are phonies.

....therefore Khechari, Bhuchari etc. are the Mudras but on what basis the people are engaged in that worshipping, it is not known. There is age for exercise and yog. Bhujangasan is not to be done by a small child or an aged person of 70 years. There are different criteria. This is also different for the one who are hard working.

Therefore if you can do yog then do it but if you can't then take Sagun devotion. If you want to search within then go in to yog. What has happened? From where have we lost the directions of devotions? There is no place for Nirgun in Sagun Bhakti. There is no place for Sagun in Nirgun. It is said-

*Jete Drishyam Tete Anityam, Jete Adrishyam Tete Nityam.*

Both lead to different places. Sagun leads to the attaining of heavens, but if you want to obtain Sayujya mukti or Brahma lok then it can't happen. You need to do yog for that. In Nirgun, devotee is focused on Aatm-tatva. Even in Sagun Bhakti you need to have focus. However, in that Guru will ask you to have holy baths, to go to pilgrimages, to do good deeds and to study the Shashtras. To go into Nirgun you need to follow one of the five Mudras. Yogi urge you to follow Yog. Shukdev ji was a Sanyasi, Gorakhnath and Dattatreya are the ones who never got married. The world is entangled in the mixed up devotion.

*Bin Jane Jo Bhakti Karai, So Nahin Bhavsagar Se Tarai.*



I have repeated these words many times-

*Pratham Puran Purush Puratan, Panch Shabd Uchara.*

*Soham, Satt, Jyoti Niranjan Kahiye,*

*Rarankaar, Onkaara. Shabd Hi Sugan,*

*Shabd Hi Nirangun, Shabd Hi Ved Bakhana.*

*Shabd Hi Puni Kaya Ke Bhitar, Kar Baitha Asthana.*

*Jo Jaki Upasna Kina, Uska Kahun Thikana.*

Sahib says that initially, Saravshaktiman uttered five words- Soham, Sat, Jyoti-Niranjan, RRankaar, and Onkaar. These five words are uttered by Paramatma. No other sound came out with these five. It means that the one who uttered these words is God, they are not mere words. Hence, those who call shabd to be Paramatma they are worshiping the Niranjan not of true Lord, Sahib.

Sagun and Nirgun both are under the control of these words. Shabd is seated in body. He is saying that I am showing you the destination which you reach by one's devotion. Sagun is till 3.3 Million deities. It is not being decried but it is said that it will result in two muktis not in self-Realization. There is no self-knowledge in heaven. So let's see what has been obtained by the ancestors by five Mudras through odds whether they have left any messages for us. Sahib Ji is not contradicting these words but he is saying that this is not Adyatmic Spiritualism but yog.

*Jyoti Niranjan Chachari Mudra, So Hai Nainan Mahin.*

*Tehi Ko Jana Gorakh Yogi, Maha Tej Hai Tahi.*

Some are still immersed in these mudras. Gorakh ji followed chachari mudra, he observed Brahmacharya-celibacy very strictly.

He was popular and gave good direction to celibates. But now there is the talk of yog for grihasth-house holders. They will not be successful. This needs persiverence. Sahib Ji says-

*Yahan Bhog Tahan Yog Vinasha.*

..But this Mudra will not provide Atam gyan. There are a lot of powers in the human Body. It is known as 'Narayani chola'. It contains all kinds of powers. When the koshika

(Nerve cell center) of third till awaken then a lot of incredible and heavenly secrets are revealed.

We are living in the era of medical science. The scientists have every knowledge of the every pore in human body but they are still unable to comprehend information on 'koshika'. They are trying but they haven't gone deep into it yet. Therefore in Chachari mudra there are a lot of help and blessings available. A key opens the lock. Similarly, meditation opens the koshika. Then, a devotee obtains the knowledge. It provides you with many powers, of siddhis and viewing of universes and Brahma can be seen. That's why yogis talk about Alakh Brahma. That brilliance is so much that they consider it as Paramatma.

*Shabd Onkaar Bhuchari Mudra, Trikuti Hai Asthana.*

*Vyasdev Tako Pahichana, Chand Surya So Jana.*

Vyas ji meditated on Agya Chakra. By concentrating here, the nerves center open up.

*Kar Naino Deedar Mehal Me Pyara Hai.*

When your meditation is successful with one pointedness, you witness many worlds through concentration. Distractions will break the meditation. Whenever you face any trouble, if you concentrate here the solution to the problem can be found. It is opened with the help of Meditation. Meditation is the master key, that's why-

*Dhyan Hi Ved Shashtra Kehat Hain, Dhyan Hi Ved Bakhana.*

Today many people Meditate at this point. Therefore, this opens the koshika but the Soul is not awakened. In the debate between Sahib and Gorakhnath, Sahib says that you can do yog but what you will do when ida-pingla and shushumana will not be there (death of body), then where will you concentrate.

*Ida Vinshe, Pingla Vinshe, Vinshe Shushman Nadi.*

*Kahe Kabir Suno Ho Gorakh, Kahan Agaiho Tadi.*

This means that when these nerves perish then what will you do.

Gorakh ji lived till 700 years. There have been six Yogeshwar on this earth in which two are the greats, Shivji and Gorakhnath ji.

*Shiv Gorakh So Par Na Paye, Aur Jeev Ki Kaun Chalaye.*

Shivji is the first yogeshwar and the last one is Gorakhnath. That's why their meditation strings are important in our religion and yog. With yog, Gorakhnath ji with manipura yog had summated bones and body meat in one. His body became so hard that even a hammer bounced back if hit. Similar is the case with Shivji. Gorakh ji kept his body for 700 years. Ramanand ji kept his body for 500 years..... so Gorakh nath ji asked Kabir Sahib Ji-Since when are you a recluse.

*Kabte Bhaye Bairagi Kabir Ji, Kabte Bhaye Bairagi.*

Sahib said-

*Nath Ji Hum Jabse Bhaye Vairagi, Meri Adi Ant Sudhi Lagi.*

*Dhudhukar Adi Ko Mela, Nahin Guru Nahin Chela.*

*Jabka To Hum Yog Upasa, Tabka Phiron Akela.*

Sahib Said from the time that when there was no Guru or Disciples, I was Sanyasi. Now the question arises is that what his age was. He said-

*Jo Bujhe So Bavara, Kya Umar Hamari.*

*Asankhya Yug Parlaye Gai, Tabke Brahmachari.*

*Koti Niranjana Ho Gaye, Parlok Sidhari.*

*Hum To Sada Mehboob Hain, Soham Brahmachari.*

*Dash Koti Brahma Bhaye, Nau Koti Kanhaiya.*

*Sat Koti Shambhu Bhaye, Mori Ek Palaiyaa.*

*Kotin Narad Ho Gaye, Muhammadse Chari.*

*Devtan I Ginti Nahin, Kya Shrishti Bichari.*

*Nahin Budha Nahin Balak, Nahin Bhat Bhikhari.*

*Kahai Kabir Sun Gorakh, Yeh Umar Hamari.*

Sahibji said, "What can I say about my age? There has been dissolution infinite number of times and since that very time I have been wandering as a Brahmchari (unmarried). Crores of Niranjans have expired and 10 crore Brahmas, 9 crore Krishnas and 7 crore Shivjis have also come and gone and the time taken during all this process is

just a moment for me. O Gorakh! Crores of Narads have come and gone; many Mohammads have also met with the same fate; there can be no count of the gods and in such case what can we say about this poor universe. I am neither old nor young and this is all that I can say about my age. In other words, I have been here since time immemorial and nothing can be said about my age.”

The one who lives in Paramanent or Constant State of Awareness (Param chetan awastha), no matter in which world he resides, he doesn't descend, his knowledge doesn't deteriorates, he does not adapt knowledge, and less any Awasthas. That's why he is saying since millions of Dissolutions, I am wandering as Brahmachari from then. Paltu Sahib Ji says-*Koti Pralaye Ho Gayi, Hum Na Maran Hara*. What is death? These are the play of four Awastha-*Shushupti-Deep Sleep, Swapan-Dream, Jagrat- Wakeful, Turiya-Casual*. All wander in these four states of consciousness. Whenever a human reach in shushupti-deep sleep, then his conciousness becomes kund- zero. You are entangled in these states so that you can't know about your other births. In shushupti the consiousness of human is 1000 times less than that of jagrat-waking. Therefore, remembrance or memory is not the changeless Soul; it is an awastha-State of Consciousness-mind. Shushupti is also known as deep sleep. And when we wake up then we strain ourselves to know where we are, disorianted? You obtain the answer when the Consciousness enters the Agyachkra. When it happens, then you are conscious. Sometimes we tell someone to come to his senses. So he collects his Surti in his eyes, this is what it means to come into senses. Mind wants to keep you unconscious in shushupti-Deep sleep and swapan-Dream. This is the same state that remains in death.

Some remember their past lives. In the deep sleep forgetfulness remains, however they remain conscious, therefore they remember their last life.

In wakeful state you can see, but deep sleep you cannot. When you enter dream state some purity remains of experience. When we are in wakeful state we have illusions, thoughts and Intellect may not concur, but dream state is very different from this state, Mind gets focused and it appears real, unlike the wakeful state which is deluding and artificial.

For some you say it is very good but it does not come from the heart. All that we see in wakeful state appears true, this is a play of that state. The fourth state Traya is unnatural, devatas-Angles remain in this state, and Yogis are also in the fourth state. They are centered on the Agya-Bindhu. But mind remains even here. After this is the Turya teet. Yogis could reach only up to Turya state, even this is not simple, in this state the wisdom raises by a 1000 fold. Reaching the Turya state one claims "I am verily Brahma". The fifth state is Turya teet, they call it maha Pragya Awasta- Super consciousness, it is not easy, and in this state control of Mind is possible, but not complete control. Some faculties come under control, one can witness many manifestations. Maha Yogeshwars reach this State, Mind and Maya remain under greater control. Just as Blood circulation of a Man in Coma continues, without stopping, similarly remains the Mind in Turya teet state, it has even life. What Bliss is in the Soul, where does this come from, Soul is saturated with Bliss, and mind cannot access it. Whatever pleasures we derive from the Soul, and not from the matters. Where ever you fix your concentration there it appears that you found the pleasures, mind makes the contact. When a child concentrates on its mother, it derives happiness from her. When it grows up the child's concentration will be on play, earlier it was not leaving the mother but now even if she needs the child, it won't go, now the interest is on game. Children are playful, and enjoy it. Child then goes to the mother only when the need arises. However there was no pleasure in it, it was

there in Soul. Mind and Maya drives the entire life. This world is relatively real and worthless, no bliss in it. '*Hai Kabira Phir Gaya, Phikha Hey Sansaar*/' Where ever we concentrate their, we drive pleasure. Concentration itself is blissful. When we withdraw this concentration to self we can be in bliss of Bliss. When the children take to study, he concentrates on it, he will keep studying even up to 12 midnight. This is the attraction, where ever you concentrate their, you will reach. Therefore, if your Dhun-concentration is engaged on this world, then you will take repeated Birth in this world. Where one is concentrated there he will be. On marriage, sex, children what else, this concentration keeps drifting. In Old age people are engaged in monetary transactions, dealing money gives happiness. The matter you concentrate does not have happiness that happiness is within you only. The pleasure is kept connected with eternal plays, sometimes in sex, wealth, status and some Mind and Maya entangles the Soul all the 24 hours. Mind remains in all the states. Even if a seeker roams among the universes in great void (Maha sunya space) it is in Mind. Time in self esteems etc. When we become steady in concentration then we will realise the boundless bliss, however Mind will never allow this, not even for a moment.

*Tan Tirr Mann Tirr Vachan Tirr, Surati Niraati Tirr Hoy/  
Kahey Kabir Va Palak Ko, Kalp Na Pavey Koy//*

A moment in stillness with concentration-Surati and Pranik force-Nirat and without individuality-Tan, Mind-Maan, is better than other spiritual practices done for ages.

Even with realization such moment cannot come. Mind and Maya will keep you drifting always. The Milky Way galaxy that we see, billions of such galaxies can be accommodated in every void space which exists. Imagine scientific attainment of those Great Souls-Mahapurushas.

In this human Body are hidden great secrets. Gurunanak Dev Ji also says-'*Koti Brahmanda Da Tu*

*Malik...* | no matter how many lives a man takes he does not forget. However, there is a state beyond that, Kabir Sahib was in it, where awareness-chatna has no death. *'Turiyatith Tah Te Paara, Vinati Karey Tah Daas Tumhara'* This is higher wisdom state, on reaching it one can never descend, he may remain in that awareness within the body, where ever he wants he can reach there. Some time some souls wants to meet because they can regain that state, they get great power to do that. Nothing can be put in to the Soul. However, there is a veil imposed on the Soul and the exit is closed for the Soul.

Kabir sahib has told about his being a Bhramachari. He say Niranjan appeared a millions of times, In spite of his level of indescribable bliss his intellect was unsteady and did not increase and stayed same. Krishn Ji told Arjuna that they have taken many births together in time, and said that he remembers them all but not Arjun. We forget to recollect. You are not aware because your state is afflicted. Krishna was in state of higher consciousness. It remains through many life times and they remember all. To know you have to rise from forgetfulness. You're young in age (Mental). Those who are in fifth stage (Maha Yogeshwars) never forgets, however those who reached the 6th state (Sant Satguru) never returns to a lower state.

Some time we call a medical assistant as a Doctor, Similarly we call anyone as a Sant, so and so Sant etc.

The Devatas-Angles are also in the state of **Prgya awasta**. If we keep some items outside it gets spoiled, in the Fridge it remains much longer. If kept frozen it does not get spoiled, dead body remained in ice for a longer time.

Beings are the creation of Brahma and Maya. Animal live in the state of dream. Human are in Wakeful State. Dev-Angles in Turya State- Casual. Maha Yogeshwars in Trya teet-Super Casual state. Those who are in even a

higher level, is a changeless state of awareness is called a Sant. 'Nanak Sant Akaal Sadahi//' they are free from Mind . Iron gets corroded in weather, however in contact with touch stone (Paras Pattar) it becomes valuable Gold. Now it will not corrode becomes stable. When a Sant reaches such State he does not return in to the realm of Mind. When Iron turns in to Gold then problem of corrosion ends for ever... ***Kabir Sahib says Corores of Niranjans ended, the creation of void space also comes to an end, even Great void space also comes to an end In front of me 100 million Brahma Jis were born, 70 million times Shambu appeared and gone, then it is just a moment for me. Scriptures also says when it is one year to human on earth, it is one day in the ancestral world. When it is one year in ancestral world it is a moment for Brahma ji. 100 years of Brahma ji is just a moment for Vishnu Ji. 100 years of Vishnu is just a moment for shiv ji. Life of one Shiv Ji is just a moment for Adya Shakti Maya. Maya Ji's one life is just a moment for Niranjan. Niranjan's many life time is just a moment for me says Sahib.*** People come to argue. Kabir sahib says, if you ask about my age, I do not come down from my state of Soul-fullness. Soul has no age in Amarlok.

I tell only that much which can be understood by you, more than that is beyond your grasping power. 'Taha Nahi Parley Ki Chaya/' There is no dissolution in Amarlok from where Sahib has come. Sahib says;

*Haad Maans Lohu Na Morey, Hou Satnaam Upaasi/  
Taaran Taran Abhay Pad Daata, Kahey Kabir Avinashi//  
Satya Swaroop Naam Sahib Ko, So Hey Naam Humara/  
Jyoti Swaroop Alakh Nirr Jann, So Japey Naam Humara//*

When the soul moves to Amarlok crossing innumerable universes on the way, it is not like that you had been there for the first time. It feels that you have reached your true home. Just as we feel when we wake up from sleep, and realise that the dream was just unreal. The feeling is that



we were in a degraded states. There is no hunger, thirst, weakness, or sleep in Amarlok. I am surprised, we do hear that Soul is eternal, however the Soul is not evident anywhere here. We find in the scriptures that Soul cannot be cut with a sword, water cannot drown it, to get that kind of form why we do not make an attempt. We are not even cautious about the one who has willfully embodied our Soul.

Vyas Ji meditated on Agya Chakra, with concentration if this cells are activated it can take us to Turya state. Yogi can reach only up to this level.

A man got hurt, he was taken to the nearest clinic. Doctor said that the damage is severe, suggested taking him to a bigger Hospital. He was also a Doctor, however there was no facility available in that clinic. If the disease cannot be cured they send them to Super specialty hospital, which is better equipped. If even that is not helpful we are asked to go to USA where more facilities are available. Similarly Yog is alright, but with yog the reach is up to Turya only. The consciousness will remain for 1000s of years but will decrease, there is pleasure in it however cannot stay in that level for long but decent. Then Sahib says; *'Tahake Gaye Bahuri Na Aaye, Aisa Desh Humara Hey//'* There is no returning from Amarlok, no rebirth.

With a Matador- (Small truck) one can go on road up to Badi Brahmana (Jammu). Maha Purushas says that with Nirgun Devotion (form less) one can reach up to Nirakar (Invisible) God only. It is little bit on a higher level. It is very subtle. Even in the Yog it is said.

*Sohang Shabd Agochari Mudra, Bhawar Gufha Asthana/  
Shukdev Taako Pahichana, Sunn Anhad Ki Taana//*

**Agochari Mudhra** is superior to **Bhuchari**, they go in and sit in the Bhavar Gufa, and they bring one pointed concentration. This is a play of Surti-Concentration. Banknal is such a spot, mind becomes subdued. There the Consciousness is alert and pleasurable, some sounds are

called as Surati Abyas, there are Sounds inside, and they merge in that. Some refers to it as the highest stage, however one cannot cross the Truya teet state with it. All have their limits. Even Sounds has an end. '*Jaap Marey Ajapa Marey, Anhad Bhi Marr Jaay/ Surati Samani Shabd Mey, Usko Kaal Na Khay/*' Then what is that sound, it cannot be written or spoken, *Kaha Na Jahi, Likha Na Jayi/*. Sahib says- '*So Toh Shabd Vidheh/*' It is Soundless Sound, because -'*Do Bin Hoy Na Adhar Aawaja/*' It requires two to create a sound, where there are two there is duality, Maya. Bhank Nal is a pure state. Even today people follow this.

I have told some, that we will print our books, my people told me that it costs Rs 7 lakhs, and I can get it for Rs 6 lakhs. In the mean while our secretary said that if it is available for that amount, then what the use of our men is. On further talk they offered it for Rs 5.5 Lakh. I become little aperehensive at the down ward revision of rate. I came to know that it was available at one place for Rs 5 lakhs, then this party also offered it for Rs 5 lakhs, even then I did not buy, they came down to Rs 3 lakhs. In the mean while a Naami arrived, he was from a press, and asked us not to buy that machine and said that it is sold as a scrap, and added that these days because of simple computerized machine which can be operated by two people are available. Then the owner of Rs 3 lakhs machine came and enquired as to why are we not taking it even at Rs 3 lakhs, I told it that you where offering it for 7 lakhs, he never returned after that. These day there are many cheats therefore be beware of them. You do not have to ask, in the field of devotion the Heads of organizations does not know what is good for them.

Once I went to see Delhi, about 30-40 years back, thought of buying a Radio. At Chandhni Chowk one gave a quote of Rs 700, I told him it is costly. He offered it for Rs 650. I told him again that it is high. He said that it is the first sale of the day so asked for Rs 500. I asked that at 4

pm you are doing your first sale. He said that he just came in his shift. I asked to reduce the rate. Then he asked me to tell him my offer. I suspected something. In the meanwhile he asked for Rs 400. I did not tell replay. Then he asked for Rs 250, then 200 and then 100. I asked him to reduce the price further. He said that I have been asking for reduction after reduction, therefore asked me to tell him how much I am ready to give. Earlier to ask for Rs 20 against Rs 700 was embarrassing, I offered him Rs 20, he agreed. I asked him to take the money, I do not want the Radio, however requested him to tell the truth. He told me that he is still benefited by Rs 8. I asked him as to how. He told me that it will work for just 5 mts and it is a counterfeit Radio and it is not repairable. I told him that I would have brought it back to him. He said that he will tell that he never gave it. I have seen behind him some bad persons. There are many more things. Even in the field of Bhakti same game is there.

Do not get influenced by sweet words of Mahatmas. Do not get attracted with his dance. Do not be satisfied with what he just says. First look at the level of his attainment, whether he has himself has travelled in to the inner world or not.

We do not decry path of Yog, however there are states beyond this also. One should realize that.

A man came to me and started speaking on inner Sounds (Dhun), he gave examples and said that I am saying that Dhun is also destroyed. He said that Dhun - sound is the ultimate. I told him that it is just a transit state and not an ultimate state. It gives a state in which there is no desire or anger in the Mind, however it is not the Goal. We think that just by reading four Dhohas of Kabir Sahib we have understood all, but beware because;

*Kabir Ka Gaya Gayega, Teen Lok Me Mar Khayega .*

*Kabir Ka Gaya Bujhega, Antargat Ko Sujhega.*

Furthermore,-

*Sat Shabd So Unmti Mudra, Soi Akash Sanehi.*

*Tame Jhilmil Jot Dikhave, Jana Janak Videhi.*

Shukdev had to take Diksha from King Janak as his Guru because he was the expert in **Unmuni Mudra**.

*Rarankar Khechari Mudra, Dasvan Dwar Thikana.*

*Brahma Vishnu Maheshwar Deva, Rarankar Ko Jana.*

Then, above all there is fifth Mudhra Khechari. In this the tenth door, is to be opened. Those who are best in it are the trinity Gods. People are contradicting but we are telling explore and see. There are incredible mysteries in this human body.

*Shiv Goprakh So Pach Pach Hare, Is Kaya Ka Bhed Na Paye.*

In this, Mahashunya is experienced by opening the shushumana. The opening of tenth door enables you to wander anywhere. But Sahib says-

*Sidh Sadh Trivadi Le, Panch Shabd Me Atke.*

*Mudra Sadh Rahe Ghat Bhitari Phir Aundhe Muh Latke.*

Yogis, Trinity Gods and others could reach Mahasunya, great void space. Still they have to hang upside down means to come back in mother's womb. 'Punarjanmam vithaty' means there will be rebirth. You will be back in to maya, The Inner journey happens with, path of Fish-Meen, Ant-Papil and Bird-Viyangam. Yogi travels in Meen and Papil path, not with Viyangam

*Iske Age Bhed Hamara, Janega Koi Jananahara.*

*Kahin Kabir Janega Vohi, Japar Kripa Satguru Ki Hoi.*

Satya Bhakti-True devotion revolves around Satguru. It has a lot of importance of Sar Naam. In this, Soul returns to its own world by crossing the eleventh door to never return to this world again.

Where will the being goes with Sagun-Nirgun devotion, Sahib explains it again. There is the importance of trigun (Quality, property, trait; one of the three constituents Sathwa-Calm, Rajas-Passionate and Thamas-Dullness, they bind the Soul to the body) devotion in Sagun devotion. Sahib says-

*Har Har Naam Sada Shiv Era, Taso Door Na Hot Bhav Fera.*

*Bahut Preet So Shiv Ko Dhyave, Ridhi Sidhi Bahut Sukh Pave.  
Man Jiske Nischay Kar Dharhin, Giri Kailas Me Basa Karhin.  
Firke Kaal Jhpete Bahin, Dar Dey Bhavsagar Mahin.*

Means there is no profit. You will obtain Riddhis, Siddhis (Miraculous Powers), pleasures but you won't be able to get rid of this Bhavsagar-worldly ocean of life and death. You might even obtain a place at Kailash-Shiv Lok but Kal Purush will again throw you into the world of Pain and Pleasure. That's why-

*Shivsadhan Ki Yeh Gati, Shiv Hain Bhav Ke Roop.  
Bin Samjhe Yeh Jagat Sab, Pare Maha Bhram Koop.*

Did you obtain human body for this no, this body was allotted to you so that you can go to Amar lok. However, the human doesn't understand. Furthermore-

*Hari Hari Naam Vishnu Ko Bhakha,  
Shub Aru Ashubh Karm Hai Rakha.  
Inme Kare Kalol Sadai, Kare Bhog Jeevan Bharmai.  
Bahut Preet So Vishnu Ko Dhyave,  
So Jeev Vishnu Puri Ko Jave.*

*Vishnu Puri Me Nirbhaye Nahin, Firke Dar Dey Bhumahin.*

Means security is not even there. There is fear. There is no protection but only in the Amar lok of Sahib and Satguru. Furthermore-

*Hari Har Brahma Ko Naun, Raj Gun Vyapak Hai Sab Thaun.  
Brahman Ko Pujai Sansara, Jeev Na Ho Bhav Te Nyara.  
Padh Paadh Vidya Jag Bharmave, Bhakti Padarth Kaise Pave.  
Pothe Path Padhai Din Rati, Ye Keval Bhram Ke Utpati.  
Aap Bhram Te Nirbhaye Nahin,  
Bahe Jate Jain Bhram Ke Mahin.*

*Auran Ko Shiksha Sab Dehi, Tate Milai Na Param Snehi.  
Pap Punya Ke Lekha Karhin, Bina Bhakti Churasi Parhin.  
Brahman Ki Yeh Kartuti, Brahman Puje Hoya Na Mukti.*

Mukti is not even in this. If there is a Mukti in Sagun devotion then we need to rise above it. Above it is Nirgun devotion but we have to go above it, to reach the devotion of Sahib, Satya Bhakti of Satguru. There is the concept of Yog in Nirgun devotion, but Sahib says-

*Sun Dharamdas Bhaktipad Uncha,*

*In Sidhi Koi Nahin Pahuncha.*

*Yogi Yog Sadhna Karai, Bhavsagar Se Nahin Tarai.*

Means you can't even cross over with the Nirgun devotion. Sahib says-

*Jaye Niranjan Mahin Samai, Aage Gamya Na Kahu Pai.*

*Aise Teen Lok Sab Atke, Khare Sayane Te Sab Bhatke.*

*Rishi Muni Gan Gandharv Aru Deva,*

*Sab Mil Karen Niranjan Seva.*

*Sadhak Sidh Sadhu Jo Bhayeyu, Inke Aage Koi Na Gayeyu.*

All the Siddh, Sadhu, Rishi, and Muni etc. they keep appearing of this world. They have reached till formless Niranjan only. Nobody could go beyond him. They all worshipped Niranjan. No one could understand the true devotion. Therefore no benefit.

*Kahain Kabir Suno Mum Bani,*

*Sar Bhakti Main Kahaun Bakhani.*

*Aage Bhakt Bhaye Bahu Bhai, Kari Bhakti Par Yukti Na Pai.*

*Aadi Bhakti Shiv Yogi Keri, Rakhi Gupt Na Jag Me Feri.*

*Tasan Meri Bhakti Niyari, Jako Kya Jane Sansari.*

*Tako Yogeshwar Nahin Pave, Aur Jeev Ki Kaun Chalave.*

He says that I will give you the summary of devotion. There have been many devotees till date, but there hadn't been any yukti. Everything has a yukti. Mahayogeshwar Shivji knows Adi devotion in which there is the chant of RRankaar which is the reason for the formation of world. However, this devotion has been kept hidden. Shivji and no one else knew this devotion. Nevertheless, my devotion is beyond this. The devotion about which I am talking can't be done by the Yogeshwar then what is of common man.

*Sanak Snandan Sanatkumara, Sankadik Se Charo Avtara.*

*Dhyan Ju Kare Bhakti Mahin, Niranjan So Nyara Kou Nahin.*

*Bhakt Anek Bhaye Jag Mahin, Nirbhay Ghar Ko Pavat Nahin.*

*Bhakti Karain Tab Bhakt Kahave, Bhagte Rahit Na Koi Pave.*

*Bhag Bhugte Fir Fir Bhag Aave, Bhag Te Nyara Koi Nahin.*

*Meri Bhakti Yukti Jana, Taka Avagaman Nashana.*

Sanak, Sanandan, Sanatakumara, Sankadik (Sons of Brahma) reach only till Niranjan after their devotion. There

have been many types of devotees in this world but no one has been able to reach Amar lok. Everyone is lost in the sensual pleasures. They are drowned in those senses and take birth in through the same sensual pleasure, and could not escape. Those who knows the secret of my devotion doesn't come in the mother's womb again.

*Jo Tum Puchho Bhakti Prakara, Taka Bhed Suno Ab Nyara.  
Bhakti Hoya Na Nache Gaye, Bhakti Hoya Na Ghant Bajaye.  
Bhakti Hoya Na Murat Puja, Pahan Seve Kya Tohi Sujha.*

*Vimal Vimal Garve Aru Rove,  
Kshan Ek Param Janm Ko Khove.*

*Aise Sahab Manta Nahin, Ye Sab Kaal Roop Ke Chhahi.  
Man Hi Gave Man Hi Rove, Man Hi Jage Man Hi Sove.  
Jab Lag Bhitar Lagn Na Lage, Tab Lag Surti Kabhun Na Jage.  
Satya Naam Ki Khabar Na Pai, Ka Kar Bhaktikaraun Re Bhai.  
Thaur Thikana Janat Nahin, Jhoothe Magn Rahain Man Mahin.  
Kehan Sunan Ko Bhakt Kahave,  
Bhakti Bhed Kithun Nahin Pave.*

*Apne Sahib Ko Na Jana, Bin Dekhe Ka Kiya Bakhana.  
Aise Bhool Pare Sansara, Jaise Utre Bhav Jal Para.*

Dharamdas! The question you are asking about the true devotion-Satya Bhakti, so firstly, you should know that dancing, singing, ringing bells, puja etc. all of these doesn't come under the devotion. These things don't make Sahib happy. All these are the web of kaal because mind is the one that sleeps, awake, cries and laughs. Hence, still the time you are not internally awakened these external engagements cannot improve Surti. What type of true devotion is that in which you don't even have the Satya Naam. There is no address of true supreme lord-Sahib. What is the benefit in being mentally happy with false devotion? We can find a lot many devotees but even they don't know the secret of true devotion-Satya Bhakti. Without first seeing (Supreme Truth) if one describe it will lead nowhere. The whole world is entangled in external things, then how can they cross over this world of sorrow. Not that way.

*Dharamdas Tum Ho Budhhivanta, Bhakti Karo Pavo Satsanta.  
 Ek Purush Hai Agam Aparā, Takonahin Jane Sansara.  
 Taki Bhakti Se Utre Para, Fir Ke Nahin Le Jag Avtara.  
 Bhakti Hi Bhakti Bhed Bahu Bhari,  
 Yahi Bhakti Jagat Te Nayari.*

Dharamdas! You are intelligent, so go in the company of Sants and obtain the true devotion. There is a Supreme Being whom his world knows not. With his devotion a person attains eternal salvation from this worlds and doesn't come back in this world. This is the secret of true devotion which is exclusive and independent from the other devotions of this world. Dharamdas ji asks-

*Dharamdas Kahai Suno Gusai, Puran Purush Basai Ihi Thai.  
 Kehi Vidhi So Seva Kije, Kaise Charan Kamal Chit Dije.*

He asked, where does that Param Purush lives. How can I do this devotion?

*Pahile Prem Ang Mai Aave, Sadhu Dekh Samukh Hoye Dhave.  
 Charan Dhoeye Charanamrit Leve, Priti Sahit Sadhu Ko Seve.  
 Joi Sadhu Prem Gati Jane, Ta Sadhu Ki Seva Thane.*

*Param Purush Ki Bhakti Dridave,  
 Suratai Nrip Kar Tahan Pahunchave.*

*Taso Bhakti Karo Chitlai, Chhado Durmati Au Chaturai.  
 Tabhi Param Purush Ko Paye,  
 Bhav Tarke Jag Bahuri Na Aave.*

Sahib said that first he must develop devotion to a real Sadhu (Satguru), he should serve him well. The Sadhu who knows the concept of true love, serve him. He is the only one who can take you towards the devotion of Param Purush. Do his devotion because he is the only one who can take you across this world. Dharamdas ji asks-

*Sagun Bhakti Kare Sansara, Nirgun Yogeshwar Adhara.  
 In Dono Ke Paar Batava, Tum Kaisi Vidhi Tahan Man Lava.  
 Satya Baat Mohi Kaho Ussai, Kehi Vidhi Surti Lagaun Dhai.  
 Satguru Sanshay Dehu Nivari, Main Jaun Tumhari Balihari.  
 Sagun Nirgun Bhed Bataun, Teesar Nyar Mahin Lakhaun.  
 Tum Sat Satya Tumhari Bata, Main Yachak Tum Samrath Data.*

Sahib! A common worldly man is devoted to Sagun, Yogeshwar do Nirgun devotion, but you are saying that



your devotion is beyond these, I don't understand that how do I meditate. Tell me the secret of the Sagun and Nirgun devotion and tell me about the third incredible devotion. I know that you are true and all your words are true. Then Sahib says-

*Sun Dharman Samrath Hai Nyara, Tako Nahin Jane Sansara.  
Yogeshwar Veh Gati Nahin Pai, Sidh Sadhak Ki Kaun Chalai.  
Bhakti Hoyal Jagat Me Bhari, Dhruv Prahard Sada Adhikari.  
Satyug Bhakti Kai Dhruv Raja, Panch Varsh Aayu Tat Bhraja.  
Nikse Grih Te Bahar Gayeyu, Narad Ke Updeshi Bhayeyu.  
Chhathe Mas Prakate Hari Aai, Raj Diye Vaikunth Pathai.  
Sath Hajar Varsh Diyo Raju, Kutum Sahit Vaikunth Viraju.  
Ek Divas Jab Pralaye Aayi, Tahan Te Puni Ye Deh Girai.  
Aise Bhakt Bhaye Jag Mahin, Param Purush Gat Pavat Nahin.*

It is said that Param Purush is the very incredible whom no one knows. Even yogeshwar can't get that gati-state then what can siddh or sadhak do. There have been many devotees in this world but no one could know the secret of Param Purush, hence, they were unable to overcome cycle of rebirth in this world.

Dharamdas ji asks-

*Dharamdas Bujhe Chit Lai, Satguru Sanshaye Dehu Mitai.  
Sargun Bhakt Mukht Nahin Hoi, Hai Veh Ekhi Ya Hai Doi.  
Ki Sargun Ko Nirgun Kahiye, Bhin Bhin Bhed Mohi Kahiye.  
Yeh Sansar Kahan Se Aaya, Ko Hai Brahma Aru Ko Hai Maya.  
Bhakti Bhed Kaho Mohe Swami, Tum Sab Ghat Ke Antaryami.  
Jeev Kaj Aaye Jagmahin, Ab Moko Kachhu Sanshaye Nahin.*

He asked whether the Sagun devotees can get free. Is that Sagun another or is there only that Paramatma. Please explain to me the secret of Sagun-Nirgun. From where did this world come from, who is Brahma and what is Maya? Tell me the secret of the devotion because I know you have arrived in this world to release the beings from this world. So Sahib says-

*Kahin Kabir Suno Dharamdasa, Ab Nij Bhed Kaho Parkasha.  
Adi Na Ant Hati Na Maya, Utpati Pralaye Hati Na Kaya.  
Adi Brahma Nahin Onkara, Nahin Niranjan Nahin Avtara.*

*Dash Avtar Na Chauvis Roopa,  
Tab Nahin Hota Jyoti Swaroopa.  
Nahin Tab Shunya Smer Na Bhara,  
Kurm Na Shesh Dhare Avtara.*

*Akshar Ek Na Rrankara, Trigun Roop Hai Nahin Vistara.  
Shakti Yukti Na Adi Bhavani, Adi Ami Nahin Chand Na Sura.*

He said that I will tell you my secret, listen carefully. I am there from that time when there was nothing even Maya. There was no creation, no destruction, no body, no onkaar, no Niranjan, not even Sun and Moon. Sahib further says-

*Purush Kaho To Paurushi Nahin, Purush Huva Apa Bhu Mahin.  
Shabd Kaho To Shabdhi Nahin, Shabd Hoya Maya Ke Chhahin.*

*Do Bin Hoya Na Adhar Avaja, Kaho Kaha Yeh Kaj Akaja.*

*Amrit Sagar Var Na Para, Nahin Jano Ketik Vistara.*

*Tame Adhar Bhavan Ik Jaga, Akshay Naam Akshar Ik Laga.*

*Naam Kaho To Naam Na Jaka,*

*Naam Na Dhara Jo Kaal Tihi Taka.*

*Hai Anam Akshar Ke Mahin, Nih Akshar Koi Janat Nahin.*

*Dharmdas Tahan Bas Hamara, Kaal Akaal Na Pave Para.*

*Taki Bhakti Karai Jo Koi, Bhav Te Chhutai Janm Na Hoi.*

He said that if that is called man then it is not a man because man has been created by nature. Then if we consider him as shabd (Sound) then he is not even that because shabd has been created by Maya. When two things collide then there is the formation of shabd. Where duality exist there remains Maya. However, that Amrit-Sagar doesn't have any boundary. It is an Akshay lok, it never vanishes. It doesn't have a name because he is not even in the limit of Akshar (word) as in case of Kal. He doesn't have any name, it's wordless, and no one know it. Dharamdas that is my residence, even Kal Purush can't reach there. Those who worship him never take birth again.

However, here is one more thing. The Sagun and Nirgun devotees have begun to think themselves as Satguru. They are trading materialistic Naam with the stamp of Sahib. They are using the words of Sahib but they

themselves are entangled in these three loks. But Sants have a fourth lok beyond these three loks. They have tried to make the humen understand, that this world belongs to Kal, asked to rise above it and head towards our own world. Don't return from there to this hell. Reaching Amar lok is the true Param moksh. Those who truly surrender at the feet of real Satguru are the ones who get the deservedness to reach Amar lok, others keep on entangled in the web of Sagun and Nirgun.

*Satguru Sharan Na Avahin, Fir Fir Hoye Akaj.  
Jeev Khoye Sab Jayenge, Tihun Par Kaal Ka Raj.*

## The Grace of Satguru

*Bahu Bandhan Te Bandhiya, Ek Vichara Jeev.  
Jeev Vichara Kya Kare, Jo Na Chhudave Peev.*

Kabir Sahib is saying that beings can't free itself with its own power. Because the thing which has bound it is very powerful. You read that Sringi Rishi's Tapas was interrupted by lust, and anger of Bhrigu rishi disturbed his devotion.

*Krodh Kiye Gati Mukti Na Hoye.*

Means that it was done by the internal enemies. From where do they come from? The powers that have bound us can't be unbound by us on the strength of our own power.

*Jeev Vichara Kya Kare, Jo Na Chhudave Peev.*

Own power is useless in this case. For some it caused misery. Therefore they ask you to be charitable, to visit pilgrimages for remedy etc. No doubt when they tested, they protested against Sahib's message. It's natural.

Sahib said that the power of Niranjan which is us as formless Mind, it will not let anyone unbound himself with his own power. You hear in the stories that Rishis and Munis did devotion for long of time but then got trapped in the tangles of lust or anger. If they couldn't get rid of lust or anger then how would they get rid of Mind and Maya?

Lust is a hand of Mind and Anger is the second hand.  
That's why-

*Kitne Tapsi Tap Kar Dare, Kaya Dari Gara.*

*Grih Chhod Bhaye Sanyasi, Tau Na Pavat Para.*

So there comes the concept of Grace of Satguru. One Mahatma asked that how will Satguru help cross the Ocean of Life and Death. This is beyond my understanding. This is correct, this is beyond their understanding. Because they don't have this power of assistance-Grace. Sahib says-

*Iske Aage Bhed Hamara, Janega Koi Jananhara.*

Is this a propaganda? No. Not by the effort of yog not by just good deeds. That's why Guru is not given importance.

*Yeh sabb sadhan se na hoyi, tunhari kripa paye koyi koyi.*

No sorts of techniques can help us in realising all this. These can be realised only by your grace and blessings.

***However, Sant Satgurus are revered-giving Greatness. Every person of other pant is talking about their Guru's Greatness. Sant-hood is different. Firstly, there was yog, we don't find word Sant or Satguru before Kabir Sahib. Now those who are into Sagun devotion, even he is called Sant? In Sant-hood it is said that Guru will take you across worlds to Amarlok. They are saying that it would be done in a moment. Does any Rishi or Muni said this? No. Sant-hood revolves around Complete Guru. He is not saying that he will instruct you about the path, but he is saying that he will give Salvation- Param Moksh in a moment.*** Nirgun talk about the earnings merits and power. There will be conflicts. Sahib says-

*Koti Janam Ka Path Tha, Guru Pal Me Diya Pahunchaye.*

Those who are earning are confused. We are telling two things- Dharsan-Auspicious Sight of Satguru and service. Hence, the flow of Sants revolves around two things.

*Hari Seva Yug Char Hai, Guru Seva Pal Ek.*

*Tiska Pattar Na Tula, Santan Kiya Vivek.*

This Sant-hood kept on Changing with time. The Nirgun devotees overpowered it. After the departure of real

Sants, some ambitious relatives took over their place. However, they were not competent to understand and follow the concept of Sant-hood. That's why they mixed up both Sagun and Nirgun with Satya Bhakti of Sants. They only say those things to keep the people with them, it's just like getting customers. Some say that they should continue to worship who they were worshipping before. If this is the case then why a Guru is needed? Sant-hood has been popular. However, they don't have the Paras Surti.

*Paras Surti Sant Ke Pasa.*

If there is no Paras Surti from Param Purush of Amar lok then the Guru is cheating on his pupil. Because then he wouldn't be able to mold them like himself. (Bringa Matt)

*Paras Me Aru Sant Me, Tu Bao Antro Man.*

*Veh Loha Kanchan Kare, Veh Karile Aap Saman.*

*Guru Ko Kije Dandvat, Koti Koti Parnam.*

*Keet Na Jane Bhring Ko, Karile Aap Saman.*

These words are conveying that Guru is great. They are establishing eternal the existence of great Guru. He awakens the power within you by giving you the Naam.

*Purush Shakti Jab Aan Samai, Tab Nahin Roke Kaal Kasai.*

Therefore Sahib didn't contradict it. He is asking us to keep the concentration on Satguru, who will ensure param Moksh.

*Bin Satguru Banche Nahin, Koi Kotin Kare Upaye.*

Only then you could be free from the web of kaal. He is powerful. So the one who is directing you to reach Param Purush with Sandhana and good merits is not a Satguru, there is a doubt. Goswami Tulasi Das ji says-

*Yeh Sab Sadhan Se Na Hoi, Tumhari Kripa Paye Koi Koi.*

Sant Kabir Sahib says-

*Adakar Khuud Khajane Se, Chhuda Le Apne Bande Ko.*

Sahib asks the Guru to release the disciple with Guru's own power from this world.

You must pay from your own treasure. The individual soul cannot free itself with its own power. Because this is unknown territory, this Hansa is bound by many

attachments. Moreover, its own earnings or own power of Sadhana is not enough for the being to break free of these bondage to reach the Amar lok.

Sagun and Nirgun Bhakti, both contains the concept of earnings merit and or Power or Naam Kamaaye, there is not much importance to Guru in them. Guru only points towards a direction. Now whatever pupil achieve is the level to which he rises. Those who are not able to do that waste their lives in this. However, there is no concept of earning-Punya in true devotion because with this the being can only wander in the three worlds and can't leave these worlds. In Mahashunya, there are many magnetic attractions. The being on reaching forgets about itself there. In this scenario, the Satguru takes you in to his won Surati and cross over to Amarlok. Otherwise even after crores births in devotion, you won't be able to cross over to Amarlok.

The System of Sant-hood became violated with time. The **Vihangam Chaal** (Path Bird) began diminishing. All that remain here was path of Meen and Papeel. Papeel refers to an Ant and Meen refers to fish. So, it refers to a wander in the universe with the gait of an Ant-Papeel and to move forward with the speed of a fish-Meen. There are five Mudras. First two Mudras are known as Papeel and the next third Meen. But the **Vihangam chaal of Bird is only followed by the Sants.**

*Kahain Kabir Vihangam Chaal Hamari.*

In the journey of the universes, the devotee go out of his body; he is well aware of this fact that he is walking and that it's not a dream. He witnesses fourteen loks. This journey is not a simple one. However, travel ti Amarlok is not possible with self effort. There is the feeling of a companion with you. Kabir Sahib says-

*Chala Jab Lok Ko, Shok Sab Tyagiya.*

*Hans Ka Roop Satguru Banai. Keet Jyon Bhiring Ko,  
Palat Bhiringi Kare. Aap Sang Rang Le, Le Udai.*

Means this being can't go on his own. Whenever this happens, it can witness in all the ten directions.

***Whenever you concentrate, it pulls you with a magnetic attraction. He is pulled by the magnetic powers but the devotee is unable to talk to the Guru. However, in Vihangam, Satguru accompanies you in Meditation, and there is full conversation between the two, explain all that which are seen on the way. They travel with the intensity of the desire. The intensity of desire will decide that at which speed you will travel. This desire provides you power. If you want to stop then you will be able to. This is unimaginable. The devotee walks towards the ten places and when he reaches at the end of universe then he can't go forward with his own power. Even here can reach there with the hard work and yog. It is said-***

*Rarankaar Khechari Mudra, Dasvan Dwar Thikana.*

*Brahma Vishnu Maheshadi Le, Rarankaar Ko Jana.*

You can reach Rrankaar with your own power, not further than that. You can go out of this body whenever you wish to. But-

*Koi Koi Pahuncha Brahma Lok Me, Dhar Maya Le Aai.*

.....so the devotee fly with great speed in Vihangam. When the Niranjana lok is reached there, he forgets about his identity. Like the form shifts in the dream, similarly, the state is changed. Everyone says- *Beant, Beant, ...Beant.*

There is so much pleasure there that there is no *sudh*. It is the source of intense light, that's why it is called *jyoti swaroop*. Its explanation is everywhere. Here while passing through, the Soul of the devotee is retrained in the Satguru himself. It is a transparent body, the devotee witnesses everything. When the *Shunya* is crossed, the Satguru release the devotee from himself. Then, the Soul asks him that why he, Satguru has left him now? Now the Satguru answers that the power of pull of Niranjana there is so strong that even if you are with me even then he would pull you towards him. That's why you are restrained in me!

.....so someone who has travelled this journey and then someone says that he has gone by his own power, then obviously, the person can be tested if he speaking the truth or not, can you not? Sahib says-

*Kitne Tapsi Tap Kar Dare, Kaya Dari Gara.*

*Grih Chhod Bhaye Sanyasi, Kou Na Pavat Para.*

Means those who say that you can reach Amarlok with own effort, it means they don't have any knowledge. Sahib says-

*Adakar Khud Khajane Se, Chhuda Le Apne Bande Ko.*

*Na Kuchh Kiya Na Kar Saka, Na Karne Yog Shareer.*

*Jo Kuchh Kiya So Sahib Kiya, Bhaya Bhaya Kabir Kabir.*

..So next comes the sea of Surti, the concentration that is working inside you, it is the main component of that sea. This Soul is bathed there. It is the main source of light. With this process, the Mind leaves completely and when that Soul presents itself in front of Param Purush, then it shines with the brilliance of 16 Suns. Then it becomes awake...so after that he returns, after that he doesn't go there with the same route (Surati Yog). All the middle routes vanish (you attain Viyangam Chhaal- Path of Birds). This is the blessing of Satguru. Can this be done on your own? Never. Hence, Sahib says-

*Hari Kripa Jo Hoya To, Nahin Hoya To Nahin*

*Kahain Kabir Guru Kripa Bin, Sakal Budhhi Beh Jahin.*

*“Koti Janam Ka Path Tha,*

*Guru Pal Mein Diya Pahunchaye”*

Within a moment (Not days and Months) the Satguru enables you to cover the path of ages together- Param Moksh.





## Satya Naam-Soundless Sound

**(Nishabad–Sar Shabd is beyond 52 Alphabats or  
Anhad shabd-dhun)**

The heart can't be purified without the Sajeevan Naam.  
*Naam Bin Hriday Shudh Na Hoi, Kotin Bhanti Kare Jo Koi.*

But this is not that Naam which has been understood by the other worldly people. Dharamdas ji asks Sahib-  
*Dharamdas Kahi Suno Gosai, Purush Naam Kahau Samujhai.  
Sahastranaam Jo Ved Bakhana, Neti Neti Keh Bahuri.  
Kaun Naam Ko Sumiran Karai, Aise Sada Purush Chit Dharai.  
Kaise Avagaman Mitai, Kshar Nirakshar Keh Samujhai.*

He asked whether it is those thousand Naams which are mentioned in the Vedas or is it something else. Make me understand this concept to stop the cycle of Birth and Death in this world. Furthermore, Sahib says-

*Sunu Dharmani Tum Hans Piyare,  
Tumhara Kaj Sakal Hum Sare.*

*Sumiran Adi Main Tumhe Sunavo, Sakal Kamna Tor Mitavo.  
Nam Ek Jo Purush Ko Ahi, Agam Apar Par Nahin Jahi.  
Ved Puran Par Nahin Pave,*

*Brahma Vishnu Maheshwar Dhawe.*

*Adi Kahaun To Ko Patiai, Ant Kahun To Parlai Jai.*

*Adi Ant Me Vasa Hoi, Nirakshar Pavai Jan Soi.*

*Akshar Keh Sab Jakat Bakhane, Nirakshar Ko Marm Na Jane.*

Not even the Vedas and Puran know the secret of this Naam.

This world knows about the Naam of 52 alphabets. The Mahatmas are giving this Naam Now a day. This is the Naam from thousands of Naams from the Scriptures but Sahib says-

*Naam Par Vedan Nahin Pava, Neti Neti Keh Sab Guhrava.*

Everyone knows 15-20 Naam. If those Naams can give miraculously something, then there would not be any need to glorify the Name of Satguru, even a child could have given the Naam.

How is this Naam? Then Sahib says-

*Kaha Na Jai Likha Na Jai, Bin Satguru Kou Nahin Pai.  
 Satguru Milai To Agam Lakhave, Hans Ami Peevat Ghar Aave.  
 Ankuri Jeev Kahe Nirbana, Pavat Hans Lok Pahichana.  
 Surtivant Pave Nij Veera, Sang Rahaun Main Das Kabira.  
 Jo Koi Hans Pravana Lei, Agra Naam Satguru Kahi Dei.  
 Bin Satguru Koi Naam Na Pave, Pura Guru Akeh Samjhave.  
 Akeh Naam Veh Kaha Na Jai, Akeh Kahi Kahi Guru Samjhai.  
 Samujhat Lok Pare Puri Chinha, Jate Lok Hoi Lavlina.  
 Hardum Sumire Chit Lagai, Lok Deep Me Jai Samai.  
 Ajar Amar Hoi Lok Sidhave, Chaurasi Bandhan Muktaave.  
 Avagaman Tahi Nahin Bhai, Jara Maran Ka Beej Nasai.*

This Naam cannot be spoken, this is not a subject of speech. It doesn't come under writing. No one can obtain it without Satguru... Only a complete Guru-Satguru can make you understand. With that Naam, the being can cross the Chaurasi (84 Lakhs of Life forms) to reach the Amar lok.

Why is there such deep relationship between the Naam and Satguru? Because this Naam is incredible and and come form outside this universe, it can only be obtained by devotion, to a real Satguru. If we realise that the glory of Satguru cannot be sung with the Naams of this world that it becomes easy to understand Satya Naam easily. This can't be found in Scriptures/books. Because this is beyond 52 Alphabats (Hindi), it is a thing which is alive.

*Guru sajeevan naam bataye, jake bal hansa ghar jaye.*

The Naam given to us by phonies does not take us to Amar lok because they fall under the elements of sound, they are in the limit of 52 letters. So these Naams are in the possession of everyone. So Sahib cautions-

*Koti Naam Sansar Me, Tinte Nukti Na Hoye.*

*Mool Naam Jo Gupt Hai, Jane Birla Koye.*

There are crores of Naam in this world but you can't be liberated by them. The Satya Naam which is hidden can only be known by a very rare Sant.

This mool Naam can't be obtained without the help of Sants. The Sandal doesn't spreads its smell by itself, Sea can't provide his water to anyone by itself. However the air

carries its sweet small to a long distance and provide joy to people and keep them in a pleasant mood under any condition. Cloud will carry the water from the sea and it rains water from the black clouds. Trees will become green and pleasing, Birds will be happy and peacock will spread his feathers and will began to dance. Without Sant Satguru even Param Purush also will be handicapped.

*Sahib Ke Darbar Me, Karta Keval Sant.*

*Karta Keval Sant. Hukum Me Unke Sahib.*

Sants and Satguru are the ones who descend and bestow the power of poorna Paramatma tatva of Param Purush in to the Disciple. This is called Naam. Without this Naam no being can cross this world in to Amarlok. This Sajeevan Naam takes a being to the Amar lok. Furthermore,

*Kaal Tihakal Ka Bhed Sunaun,*

*Dharamdas Main Tohi Lakhaun.*

*Nih Agyar Ka Bhed Nij Pave, Nih Akshar Mahin Jaye Samave.*

*Jo Nahin Gyan Niakshar Bheda,*

*Ta Mahan Kal Karat Hai Chheda.*

*Ni Akshar Bin Kalna Jite, Yagya Dan Sab Kal Vyohara.*

*Kal Gati Sansar Hai Bhai, Birla Jan Koi Lakh Pai.*

It is said that yog, yagya and alms all are the forms of activities connected with Kal Purush, Those who don't know the secret of Ni-akshar, Kal will be with them. They will have many short-comings, Kal can take control of them any time. He can be consumed by the kaal anytime. Without the Bodiless Sajeevan Naam from a real Satguru Kal cannot be defeated. Even if one is man of charity, of merit and Penance, he cannot escape from Kal Purush.

*Jahu Veg Tum Va Sansara, Jo Samajhe So Utare Para.*

*Bar Bar Tum Jag Meein Jayee, Appan Kah Sab Katha Sunayee.*

The Supreme Lord told Kabir Sahib, "You go to the world at once and explain this devotion to the souls. Ones who understand it will get salvation. You go there again and again and tell them about Amar Lok."



## Surati Yog -11th Door- Concentration

### The eleventh door beyond the tenth

Before Kabir Sahib there was only mention of the tenth door. Sahib gave the secret of the eleventh door. Even in Vedas there is only mention of the ten doors. The Yogis could go up to tenth door but the Yogeshwars could wander in the other universes beyond the tenth door; but no one had the knowledge of the eleventh door. If we look at the Sants of today they have no knowledge of Satya Naam, nor the tenth door; then how will they know about the eleventh door.

There are nine doors in the body. Two for ears, two for eyes, two for nose, one for mouth, urinary and anal passage. This is the knowledge known to everyone. However, none knows the secret of the tenth door. Now let's understand what this is.

The Shushumana nerve is situated within Ingla and pingla. This is the nerve which goes towards the tenth door. Now the left swar in the left nostril is Ingla and the right counterpart is Pingla. The nerve between them is Shushumana, which has been closed by the cough or disuse. This goes above the heads, this is the way to tenth door. However, shushumana is not tenth door, it is the medium for the tenth door. Some people who don't have any knowledge of the tenth door say that it is pointed on a part of body which is incorrect. If there would have been something like this then the doctors and scientists would have already mentioned. They have today become more advanced than they have ever been so, they would have revealed that secret. Nevertheless, it is not like that because there is no place like that. Now how one can enter in the tenth door? How does it open?

*Ida Ke Ghar Pingla Jai, Sushumana Neer Rahe Thehrai.*

Method of Open shushumana is given in the verse..

*Surti Ke Dandse Gher Man Pawan Ko.*

Sahib has said this in layman's language. Reverse the breath upward direction with concentration-Surati. When asked, the people from another pants how to open the Shushumana they reply that it is not to be replied. This is not a thing to be veiled.

They say that this is not to be revealed as Guru has prohibited them from doing so. This is same as when you ask someone that what is the route to Pathankot (Punjab-India) and the other replies that go to this station then you can see from there. Similarly they kept quite when asked about opening Sushmana Nadi. We have taken it as a very miscivious response. Then how does it open? It is closed. There are a lot of complex parts inside a body. It contains blood, urine, semen and fecal matters. Therefore, the Shushumana nerve is closed by cough. What is this cough? This is the same cough that is related with asthma and cold. Where does it form? Where Ida and pingla are concentrated, there the cough forms. Niranjana has closed that entrance with cough. How to open it? A single nerve opens at any one time, either Ida or pingla. When two-swar work in same direction then the cough will remove from the Shunya. How to open the Shushumana?

*Murshidey Kamile Se Mil, Sidak Au Saaburi Se Taki.*

*Wo Tuhe Dega Feham, Dilbar Pe Jane Ke Liye.*

Our Soul is immersed in the breaths. These contains four main alongside each one having four subs. breath means air. They flow in 9 nerves and their 72 knots and activate them. Those who are walking, speaking, listening, working, and all activities are by this life breath. These 10 airs are doing their work while remaining in various parts of the body. Just like electricity flows in a wire, similarly, Soul is immersed in breaths. Where are they? There are ten Prans like Apan, Saman, and Udan etc. Apan helps in digestion, and it's a great necessity, it helps in excretion of fecal matter, if this air reaches any other part of the body it can cause harm, if it reaches heart it can cause heart attack.

If it reaches brain, it can damage them. Nothing is extra in the body. Wherever this air resides, this is harmful. Then the Udan resides in the liver. The third life air Prana resides inside the heart. The fourth one Sarvatanvyam remains in the joints. Dhanjay resides in arms and chest. Paralysis is an air distortion. Saman air restricts the body from getting fat. Naag remains in the throat and it brings sleep, if this is afflicted then insomnia results. Kirkil remains in the front portion of the nose. This doesn't let other airs mix with one another. So like this there are ten different airs working inside a body. Soul is immersed in these. Now from where does these breaths is transpiring?

*Shunya Se Swansa Uthat Hai, Nabhi Dal Me Aye.*

It Rises From Shunya-void space, and reaches Nabi.

*Marte Marte Jag Mua, Maran Na Jana Koye.*

Whenever you want, the body can be left by itself. This art was known by King Janak, that's why he was known as Vedehi (Out of body). Nevertheless, no one can go further in to universe with this art.

There are electricity cuts now. Firstly, electricity is provided in one place and after that in another one. Similarly,

*Pawan Ko Palat Kar Shunya Me Ghar Kiya.*

When there was debate between Sahib and Gorakh, then Gorakhnath asked Sahib-*Kabir Kaya Madhye Sar Kya?* What is the essence of body?

Sahib said- *Kaya Madhye Swansa Sar.*

Subtilest essence in the body is Breath.

Gorakhnath- *Kahan Se Swansa Uthat Hai, Kahan Ko Hai Jaye.* From where it come and where it ends

Sahib- *Shunya Se Swansa Uthat Hai, Nabhi Dal Me Aye.*

It comes from Void Space and ends in Naval-Manipura.

Gorakh- *Hath Panv Iske Nahin, Kaise Pakdi Jaye.*

How can we catch it when it has no hands or legs?

Sahib- *Hath Panv Iske Nahin, Yeh Surati Se Pakdi Jaye.*

It does not have hands or Legs, it can be caught with concentration-Surati

It can be molded. A tyre is filled again and again. This is a system with which the Air is collected. He is saying-

*Surti Se Pakdi Jaye.*

Catch it with concentration

Furthermore, Sahib Says-

*Surti Ke Dand Se, Gher Man Pavan Ko. Fer Ulta Chale.*

With a rod like Surti-Concentration, turn the air upwards.

*...fer ulta chale, dhar au adhar vich dhyan lave.*

*kahain kabir so sant nirbhay hua, janam au maran ka bham bhane.*

With reversal of breath move upward with concentration and attain the fearless state beyond Birth and Death which Sants attained.

This is said in Ramayana by Goswami ji-

*Ulta Jaap Japa Jab Jana, Balmiki Bhaye Bhram Samana.*

People believe that they had chanted 'mara' 'mara'. No, this was the upside down version. Paltu Sahib says-

*Are Haan Re Paltoo, Gyan Bhoomi Ke Beech Me Chalat Hain Ulti Swansa.*

Sahib says-

*Pavan Ko Palat Kar, Shunya Me Ghar Kiya.*

*Dhar Me Adhar Bharpoor Dekha.*

*Kahain Kabir Guru Pure Ki Mehar Se,*

*Trikuti Madhye Seedar Dekhs.*

How shushumana does opens? It is closed by cough. The body contains cough and air. Sahib says-

*Gagan Ki Gufa Ko, Pavan Se Saf Kar.*

*Which Is This Cave? Dum Hi Dum Me Le Ajooba.*

How to clear it? How this cave is cleared by air? It is written in books but it can't be understood without the help of a complete Guru. Here the breath and Naam should be made in to one. This breath is heat. Running heats your body which melts the cough. Therefore, with the bringing of breath-Naam, with its heat the coughs begins to come out. The cleaning of Nasal passage will create a sound like

nails grinding against each other. It has a scraping sound and the air will pierce through the cough.

Whenever the disciple does this process, he should concentrate on Guru. As the pupil rises in his level, he would need the guidance of a Satguru. The pupil will feel that some power is pulling him upward. But mind doesn't want you to reach there because it knows that if you reach there, you will understand everything and the world will lose its attraction. Hence, the Mind deludes you.

*Sushuman Madhye Base Niranjana, Mundha Dasvan Dwara.*

*Uske Upar Makartar Hai, Chado Samhar Samhara.*

Mind will confuse you cleverly so much that you won't be able to proceed. What can the pupil do? He fears, the Mind immediately distracts him to another proposition of his life to divert him. It will pull you towards the sorrows. With all this, the concentration which had reached high comes down. It's similar to climbing the stairs and then falling from top. Similarly the Sadhak falls, so beware. Slowly, pleasure also begins to penetrate you. If there is no concentration then there is nothing left except the waves of Mind and Maya. The Mind waves take you to another places. Then the being feels that there is no blessing of the Guru. Mind tries to distract you from attaining that source. It's puts efforts to keep you entangled in the world. It brings all kinds of thoughts and distracts you. However, if the disciple remains concentrated then slowly breathe ceases and shrinks.

*Marte Marte Jag Mua, Maran Na Jana Koye.*

*Aisi Marni Na Mua, Bahuri Na Marna Hoye.*

Sahib Says-

*Ja Marne Se Jag Dare, Mere Man Anand.*

*Kab Marhun Kab Pahun, Puran Paramanand,*

Sometimes you feel that you are on doorstep of death. Some says that they also feel fear. If you try to close your hand you cannot close. Some even say that they were frightened. When all the air enters in to the Shushumana, then it opens up. Cough gets removed. Some say that they



experienced pleasure, then again lost. However remain thoughtless.

*Mita De Apni Hasti Ko, Agar Kuchh Martaba Chahe.*

*Ki Dana Khak Me Milkar, Gule Guljar Banta Hai.*

Paltu Sahibji says:-

*Paltu Pehele Marr Raha, Pachey Mua Jagat//*

This means die while living. Slowly, the breaths began to stop. Then the mind starts to feel uncomfortable, no need to run or swim, only needs to sit in concentration. Disciple would feel that there is no body. They feel getting lost, Mind will create such thoughts. You will begin to feel that you are dying, such thoughts emerge. It's the Mind effort to distract you from the Concentration. As the Concentration will increase, the body will turn frigid and Disciple will starts to look for the body immediately.

*Mritak Hoya Ke Pave Santa.*

You will feel like there is nothing exists. The wishes of life float around you. You will get promptings to return.

*Koi Koi Pahuncha Brahm Lok Me, Dhar Maya Le Ayi.*

If you stay steady the slowly, the breaths begin to disappear. You will feel your leg cannot be moved, frozen. Mind asks where breath has gone. It create illusions and doubts. It tangles you in wishes and desires. These are the things which have stopped you advancing onward to the tenth door.

*Gaflat Nahin Tahan Hoshiyar Dekhna.*

Here, there is the need of concentration and hard work.

*Jahan Khoja Tahan Paiya, Gehre Pani Paith.*

Slowly, you begin to realize that you are not body. You become astonished. This happens in a state of awakening. It feels that some active state is disappearing. It can't be seen, but it feels like that.

Mind will create disturbances, it will tell that legs are frozen. He will point that you are drowning in the dark.

*Sehaj Jan Jano Sai Ki Preet.*

The mind tries to divert you. Sometimes it takes a full lifetime.

*Tahan Silhali Gail.*

To get stuck in breaths is also an illusion. Slowly, the breath reaches 1¼ Hand high above the head, Ashtam 8<sup>th</sup> - chakra seat of Satguru. There is the life power. It pulls up.

*Surti Kamal Satguru Ko Vasa.*

Slowly, it concentrates. Mind says that you are dead and no breathing too, Mind is very clever it has confused everyone.

*Jeev Ke Sang Man Kal Rahai, Agyani Nar Janat Nahin.*

A shunya- Void space is created. You feel that you are something.

*Pavan Ko Palat Kar, Shunya Me Ghar Kiya,*

*Dhar Me Adhar Bharpur Dekha.*

*Kahain Kabir Guru Pure Ki Mehar Se,*

*Trikuti Madhye Deedar Dekha/*

Here, with in a fraction of a second one enters in to the passage and the boundary of the realisation starts.

Sahib says-

*Khaskhas Ke Dane Ke Andar, Shehar Kkhuda Ka Basta Hai.*

*Kast Kare Eno Ke Til Me, Vahin Se Uska Rasta Hai.*

*Rooh Rehkane Me Thehraye, Soi Mukur Me Dasta Hai.*

*Par Bin Mehar Murshid Ke, Tu Nahak Me Hi Pachta Hai.*

Hence,

*Shunya Mehal Ki Feri Dehi, So Vairagi Pakka Hoi.*

When Void Space inverts, it enters into the pragyawastha. There is no other window to open. If this is so, then the scientists would have revealed it ages ago. This is the opening of the tenth door. This is beyond imagination, the truth.

Now the Disciple knows how to proceed further. But sometimes even after going once the being might forget to do it second time. Just like you forget the place you visited once. On regular visit you remember all the intermediate points. Mahapurush keep visiting that place. Therefore, you get a body for all that travelling. This is a spiritual journey. Sometimes it can also be carried out while lying. Maha Purush have made this travel Sahib says-

*Khel Brahmand Ka, Pind Me Dekhiya,*

*Jagat Ki Bhrahmna Door Bhagi.  
Bahara Bhitra Ek Akashvat,  
Shushumana Dor Tahan Palat Lagi.*

After the journey through the internal worlds one comes back into their body because even after going beyond tenth door there remains a small part of themselves in the body therefore they return. Now, let's head toward the eleventh door. Where is it? How to enter it?

*Nau Dware Sansar Sab, Dasve Yogi Sadh.*

*Ekadash Khidaki Bani, Janat Sant Sujan.*

Before Kabir Sahib, no one was aware about the eleventh door. This door is the one which relates to the true devotion Sathya Bhakti, because one reaches the Amar lok after crossing this door. After that it depends on our wish whether to return in this body or not.

This eleventh door is inside our Surti-Concentration. Now the question arises that how does it open? This opens solely by the Guru Grace. Even after crores of years of devotion and Sadhanas, one can't open it. This is the reason that even the great yogis have only been able to go to the tenth door. It doesn't open with your own power. Like a doctor can't perform surgery on himself, similarly this can't be done without the help of Satguru. When disciple attains oneness with Guru, only then this is possible, and can be completed. On this Sahibji says-

*Na Kuch Kiya Na Kar Sakha, Na Karne Yog Sharer/  
Jo Kuch Kiya Toh Sahib Kiya, Bhaya Kabir Kabir||*

When there is convergence between Guru and his pupil, that's when this task can be completed. That's why Sahib says-

*Guru Shishya Aur Ishwar, Mil Kina Bhakti Vivek.  
Teeno Tridhara Bani, Aage Ganga Ek.*



## 9. Code of conduct for Disciple

Following are the rules and regulations-

1. Always Speak the Truth.
2. Don't consume meat
3. Don't use Intoxication, (No Alcohol and Narcotics)
4. Don't steal
5. Have pure character, One Life Partner.
6. No gambling
7. Earn by fair means

### **Speak the truth:**

*Sanch Barabar Tap Nahin, Jhooth Barabar Pap.*

*Jake Hriday Sanch Hai, Take Hriday Aap.*

There is no greater penance than the truth. There is no greater Sin than a lie. The heart that does not contain truth, There the Lord will not enter. Never promise anyone that you will come tomorrow or any other day, what if this body leaves you in the middle of it. Then you wouldn't be able to go to the Amar lok, you will have to take birth again to fulfill the promise. So always, reply that if Sahib wishes then I will come.

Follow the truth with perseverance. There are eight parts of the truth. Lies create great losses, even more than drinking alcohol. The memory of an alcoholic person is not good. No matter how much a genius, we will have no faith in a drunken Man's ability to do a good job. He will not do it. The nerves of our brain are affected by this. He could never be intelligent. The power of drugs affect straight on the thinking power of the brain. There is more effect needed to speak lie. Speaking a lie is harmful for our Soul and consciousness. Naturally our Brain and Heart are accustomed to speak the truth. Children always speak truth. Human tell lie for two reasons- one for hiding his shortcomings and secondly, for his selfish reasons, means for his own selfishness by hurting others.

Sometimes we see that a thing is broken by mother then she tells her child not to report it to his father. The child

learns the power of a lie from there. He thinks that lie can protect you. He learns it in childhood. Means, how to lie is taught to him, it's not in their nature to make up a lie. Lie weakens the nerves of the brain, therefore never expect good from it. To walk on the path of the truth is a great penance. Sahib says-

*Sanch Barabar Tap Nahin, Jhooth Barabar Pap.*

*Jake Hriday Sanch Hai, Take Hriday Aap.*

*'Satya Saman Dharm Nahin Ana..'*

According to the shashtras, there is no Religion other than the truth. No matter where is one living, the one following this culture is a Hindu. Let's see, truth has eight parts- **speaking truth, following truth, and thinking truth** etc. one might think illicit about the other's mother or sister but we forbade our mind from thinking like that, even about our own mother and sister. This means that your thinking is in your control. Therefore, the thoughts should be true. Not one grain should be a lie. That should also be truth.

A King and a Mahatma were childhood friends. They both had one Son each. The King died and also the Mahatma followed soon after. The King's Son became King. On the other hand the Mahatma's Son never married and became a Mahatma. They both were friends. The Mahatma had full access to the castle. One-day the King's diamond got lost. He became depressed. Search on widely carried out. However, it wasn't found. The queen said that Mahatma might have taken it, but the King denied it and became angry. After some time the queen once again suspected the Mahatma arguing that he is the only person who has access to castle apart from them. The next day Mahatma came and gave the diamond to the king and said that I won't come to the castle now, I have become thief. When he turned back, the King stopped him and said that you are not a thief. Then he asked where did you eat that day? The Mahatma replied that, at the house of a

goldsmith. The king assured Mahatma that it was the grain that was responsible for burglary not you. When that grain got out of your body, you came to return it. It's the grain not you.

Therefore the resolve should be truth, behavior should be truth, work should be truth, speech should be truth, and listening should be truth. If your food are pure then the intellect will be pure, if the intellect is pure then the wisdom will be pure, if the wisdom is be pure then the Dhyān-concentration will be pure and if the concentration-Dhyān is pure then you will be entitled for Moksh.

## **Do not eat meat:**

Hindu religion is standing on truth and non-violence. This religion is saying you stop violence, not to hurt anyone. So the one who eats the flesh has fallen low. How can we say they are observing Dharma, no way! Sahib says-

*Mansahari Manva, Pratayaksh Rakshas Jan.*

*Taki Sangat Na Karo, Hoya Bhakti Mein Hani.*

*People say we are Hindu. You know what am I saying? We are Hindu because truth and non - violence are its two norms and we are following them. According to me, the one who consumes meat is violent. He does not remain Hindu. In a program in Mumbai I asked those who eat meat raise their hands. A person raised their hand. I asked him reason for eating it. He replied that it is meant to be eaten, everyone is consuming it. I said it is not a thing to be eaten. His reasoning was that about 90% of the people are consuming meat. Only 10% are those who are not consuming it. I made him understand that in truth it is not an eatable. To eat meat is a Godly crime apart from being a scientific crime. To eat meat is a great crime. It is a Godly crime because religion says that every being has a Soul. So think how you would feel if someone eats you in pieces. It's a scientific crime because every vegetarian and*

*non-vegetarian have their own systems. The non-vegetarians have eye system which is more effective at the night time. They can see their prey. Their eyes burn in the daylight and they take water with their tongue, their nails are round in shape so that they could get a grip on the prey, their teeth are also round and sharp which contain toxins. on the hand, the eyes of the vegetarian beings does not hurt during the day, they swallow the water, their nails are not round but flat, and their teeth are also flat which are toxin free. Non vegetarians being like leopard, cat, lion, mongoose etc. follow these norms. I haven't seen any lion who would flee with a cabbage neither I have seen a dog eating a potato. All this is according to norms created. I haven't seen in sixty years that a monkey is devouring on a bird normally. Neither have I seen that a buffalo is consuming a chicken. You also wouldn't have seen it. Then why is human going out of their norms. His nails are flat and are teeth toxin free. Then why is he not following these norms. Sant Kabir Sahib Says;*

*Mansa Hari Manva, Pratyaksh Rakshas Jan.*

This is correct.

Now it is said to be a scientific crime because the human digestive system is like that if they consume meat then there would be animal diseases.

When I told this to that boy he replied that he was ignorant now he won't consume anymore meat.

I am pure vegetarian. Even in army I stayed in my own norms. Whenever they used to cook meat, I cooked separately. I don't even eat on plane. When they enquire then I reply that the hands with which you are picking the plates full of meat are the same hands with which you are serving everyone, along with fruits and water.

*Jaisa Khao Ann, Vaisa Hoya Maan.*

*Jaisa Pio Pani, Taisi Hoya Vani.*

I went to a shop which belongs to a follower of Sant Matt to buy some things. The shopkeeper had there the photo of

his Guru. I saw a tray of eggs there. I asked him what this is. You are the follower of this Mahatma yet you keep this. He replied that when the customer comes he asks for eggs along with the other things. If he doesn't get it then the customer go to other shop where he is told to get eggs from where he has taken other material. Therefore, they say that if there is no eggs then they won't take material from my shop. Therefore, I had to keep eggs.

See, he is compromised. In the consumption of flesh eight people are responsible for the Sin. The first one is who nurtures (Animal) them. That's why I always tell you not keep a cock or goat. Never cage a bird. You also should not keep eggs in the shop and also not to deal with the meat business. It comes under 'Atamvatan Sarvbhuteshu'. When being recruited in the Army, one is asked to stand in his underwear to check whether his knees get connected or not and then he is asked to raise his arms so as to check whether his stomach is flat or not. After that fitness is checked by running. If the knees contacts then he won't be able to run. He will fall. Similarly, there is no place for devotion in this. Common man wants to pursue devotion without any disturbance to his routine. The devotion which does not have any norms, that devotion is not devotion.

*Khelna Ho To Kheliye, Pakka Hokaar Khel.*

*Kachi Sarson Per Ke, Khadi Bhaya Na Tel.*

## **No to Intoxicants (Alcohol and Narcotics):**

The most dangerous drug to my perception is alcohol. This lowers the human below the animal's level. Never expect anything good from an alcoholic. We cannot depend on an Alcoholic person.

The effect of alcohol feels like that, they think they can overcome its effects in the morning, but in reality, it hasn't left. If one who consume alcohol every day, if he doesn't have alcohol for three days will feel disoriented. If he doesn't drink for 21 days than 50% effect of alcohol would



diminish. Means 50% still remains. If he doesn't drink for 6 months then the remaining portion is 25%. If the alcohol is abandoned for two and a half year then the remaining portion is 12.50%. The remaining portion of alcohol in body remains till 14 years. The effect of alcohol doesn't vanish that easily.

I was coming from Ambala one day; there was a huge pile of manure on the side of highway. A person was laying on it. See, this is the condition of alcoholics. I stopped my car and woke him. I told him that he was laying in the wrong place and wrong position. He was someone's son and brother. However, he answered that we should leave him there and do not bother him. This is the condition of an alcoholic. He was under the effect of the alcohol. I picked him up with my driver and placed him away from that pile.

*Avgun Kahun Sharab Ka, Gyanvant Sun Lehin.*

*Manush Se Pashua Kare, Dravya Ganth Ka Dehi.*

There is an incidence related to alcohol, in Russia there was a farmer, who was a very calm person. He never got angry. The King gave the work of making him angry to a demon.

One day the farmer was working in his field. Demon fed his food to the dogs but the farmer still didn't get angry. He came to king and upon reporting the incident went back to the farmer as a servant. He used to mess up things so that the farmer gets annoyed or angry but the farmer was like the King of serenity and calm. He didn't get angry.

.....then there comes the day of wedding of the Son of zamindar. The demon made alcohol in which he mixed up the blood of four animals. Then he served the alcohol to the guests of the zamindar. Under the effect of alcohol, people began to fight. The farmer tried to stop the fight but it was to no avail. After that the alcohol made its own effect on the farmer and he became angry. He began to beat up the others with a rod leaving the others stunned at

the behavior of calm farmer. The demon saw his success and left that place.

The demon came to the king and told him the news of his success. The king congratulated the demon and asked the secret of his success. The demon told the king that he made alcohol with the blood of fox, dog, lion and pig. Under its influence the peace loving farmer got angry.

This was the story of alcohol. Every person who consumes it becomes like this. Firstly, he talks in clever ways like that of a fox and that is because that is the effect of the blood of the fox. Then after some time there is the effect of the blood of dog which results in the person to bark. Then he began to beat people under the effect of the blood of the lion and in the end, the person loses unconscious like a Pig and ends up in any dirty alley.

Every drink which includes the alcohol, is a poison. This creates a deleterious effect on the person. The sake which consists the most amount of the poison, is the one which is supposed to be best. So why people are consuming alcohol? Because at the start it creates a vibrations in the brain which produces the pleasure for an alcohol. However, he doesn't know is that this pleasure takes him towards his destruction. Alcohol destroys one's mind. The one who consumes alcohol cannot be expected to work to his full potential because the mind of an alcoholic person is that of an idiotic person. Many diseases surround them. Their economic condition also becomes worse. It is because at one side the alcohol is expensive and on the other hand in an alcoholic person will hurt his wife or children. It will also require monetary means. Sahib says-

*Avgun Kahun Sharab Ka, Gyanvant Sun Lehin.*

*Manush Se Pashua Kare, Dravya Ganth Ka Dehi.*

Then he will also break things causing loss. Therefore, I have to make you abandon alcohol to avoid even economic loss. You will be richer in the means of Naam but you will

also rise in the wealth and status according to the worldly results.

Any type of drug is not good for the body. This is a demonic deed. It is written in Quran shareef that the devil wants to take the human to hell by keeping him addicted to drugs.

*Bhang Tamaky, Dhura, Jan Kabir Je Khahin.*

*Jog Yagya Jap Kiye, Sabai Rasatal Jahin.*

Therefore, cigarette is also not good for health. However, I haven't banned it. It is also quite dangerous but not that much so, I have given you some leeway. If you can avoid it then it is wonderful. Drugs will disorient you and then you will not be able to sit for Meditation -Dhyan and bhajan.

## **Do Not Steal:**

There was a thief. He loved me very much. He was Kind hearted. He also helped the poor thieves. He used to feel sorrows of others. Twenty years earlier, he gave me hundred rupees and told me to use it to take fruits and food for my trip. When he asked for the assurance that I will spend them then I told him that I won't. He became sad by this and asked the reason. I told him his money is not earned by the fair means. He told me that his work is even more dangerous than that of a soldier. It is very difficult to sneak in to someone's house and steal things under the fear of police, people if being caught. This is a very difficult task. To run and to hide is very frightening. To go into an unknown territory and to look for the key to the vaults and if not found then to run away, this is a very complex task.

I told him that listen, a person earns for the marriage of his son or daughter. You steal that from him. Think about the pain that heart has to go through when you steal that from him. He said yes. I can't live without you. I am willing to leave this profession, but I don't know anything about other works and my expenses are also huge. He used to live in a rented house and his laundry was also done by

the dhobi. Then he started doing the work of wood cutter. He was paid 10-20 rupees per quintal. Then one day he said that he can't even pay the rent of the house along with the fees of the children. I am under huge loan; please just let me have a one go. I told him not to worry and I made him a house. I told him to stay in the Ashram and took full responsibility for his family. I sent ration to his wife and I also used to send money for spending. I didn't want that person to slip. He used to become sad and ready to go out but I never allowed him. He served in Ashram for 5-6 years. He didn't let a single pin being stolen from the ashram. He used to stay awake at night. It is a habit of thieves, they stay awake at night. His wife had cancer. I told him not to worry. I gave them my full support whenever they needed it. When he withered away I helped his son in study. He did B.Sc. I even got him a motorcycle. Sometimes he used to say that free me, now I want to earn. I told him that it was his father's wish that he studies. Do not worry, even if I have to setup a factory for you, I will do it.

.....so stealing is a great Sin.

*Pap Karmo Se Hai Rehta Jiska Man Mallin,  
Usko Sapne Me Bhi Paramatam Najar Aata Nahin.*

That's why I made you abandon Sins. Even if you have a onetime meal, stay happy in it but never abandon righteousness. Sahib will look into it. Spiritual powers are working alongside you.

*Khelna Ho To Kheliye, Pakka Hoke Khel.*

## **Be Pure in character:**

I have special affection for the persons who have clean and pure character. Maharaja Dilip Singh was a successor of Ram ji. He was going somewhere in a sunny day. The heat was too much strong which irritated him. His minister told the nature that he is a great king, and urge for wind to quench the heat. However, there was no response to it. Then he argued that he has great knowledge so provide

shadow but even then there was nothing. Then he said that his ancestors are very great so shadow him even then there was no change. Then he said that he has a pure and clean character and then there were clouds covering the sky and even the wind swept around them.

You can love your wife as much as you want to but always look towards the other female with the eyes of respect worthy of a mother or a sister. If you are celibate from childhood then it's a great thing but this is not a norm for you. You just have to take care on not heading towards other's female.

Those who don't have good character will also not have any association with the Truth. If there is no truth then there would be no character. Like heat and light can't be separated from each other, similarly, truth and character can't be separated from each other.

### **No to gambling:**

The instance of the Pandavas condition due to gambling is in front of us. That's why I said no to gamble.

*Jua Aaj Na Mua Kal Mua.....*

Gambling one day destroys you completely so you need to stay out of its league.

(Sahib Ji quotes the example of eldest son of Pandav Dhramraj who lost all in the Game of dice, he had the weakness to gamble)

### **Earn through fair means:**

Never fall in the web of corruption and also don't beg for the food. Always eat by earning with fair means. Even if you get a meal for one time be happy in that. If you will eat from unfair means then it will affect your intelligence. Your children will also consume the same wealth so even their intelligence will be like that.

.....so it was said to worship the Param Purush in Satguru.

*Devi Deval Jagat Mein, Kotik Puje Koye.*

*Satguru Ki Puja Kiye, Sabki Puja Hoye.*

The devotion to a Satguru is equivalent to the devotion to whole universe. So worship only the Satguru. Satguru possesses Param Purush hence; it is the devotion of Param Purush.

### **What will happen in following Norms?**

At the time of Naam- Dhaan, I had told you what to do and what to avoid. It was not said afterwards. After Naam you are able to balance between good and bad. So like that I have taken you far away from the sinful deeds. The human today are full of fear and stress. Why? This is because he is cheating and deceptive. That's why there is fear. But then why there is tension? When he is not able to fulfill his necessities then he goes in to corruption. Save yourself from this. There is Sin that's why you are drowning in sorrows.

*Pap Karmo Se Rehta Hai Jiska Man Malin,  
Usko Sapne Mein Bhi Paramatma Nazar Aata Nahin.*

Your sins affect your consciousness. If there is no sin then no one can hurt you.

*Jag Mein Bairi Koi Nahin, Jo Man Shital Hoye.*

You have no enemy. You only need to work on your arrogance.

By following the norms, you will be able to increase the Atam-Shakti. Your Soul will be awakened. The Soul possesses a many powers but due to sinful deeds of human, these powers have become veiled. Earlier if a man wishes for rain it would rain and if he wish for Sun then the Sun would shine. People used to be truthful and didn't commit sinful acts then their spiritual powers were awake. You have to become a better person before entering in to devotion. The person who is engaged in both devotion and the sinful deeds is not a worshipper.

Like clouds cover the sun similarly, Soul is veiled by the sinful deeds. We are not able to sense it. The sin is the barrier between the Soul and Lord. If this barrier goes down then they are not away from each other.

*Jahan Jana Tahan Nikat Hai.....*

If the human doesn't hurt anyone then how would society be? Hurt is done three ways- 1). By Thought (Mind), 2) by Words and 3) by Deeds (Action). If you hit someone then he is hurt. Our culture says that all the beings contain unique Soul, so don't hurt them. This is a crime. Some people don't want to hurt anyone. Pay close attention to this fact. The type of behavior we expect from others should be shown to others by us. If you don't want anyone to abuse you verbally then you also don't abuse others. When you are angry at someone then to hurt someone you begin to verbally abuse the other. There was a person and in anger, he hit a dog. He used to limp. He wasn't able to control his anger. This was anger. He remained under its effect for the rest of his life. Never hurt anyone. All have a same Soul.

We have a mool Surti-fundamental concentration. No matter where or which state you are in like sleep, Sushupti or Satlok, it is always there. If it not for this then how would we have mentioned about the Satlok after arriving from there and also about Param Purush. This means that something is left. Just like the basic form of milk always remains. No matter if you convert it into curd or cheese, the basic form of milk doesn't diminishes, its taste remains. It never vanishes. No matter which body is taken, the Surti is not lost. This concentration is Soul. Now Mind has also gripped on to it. Even if sourness is added to water, it becomes sour but its basic taste doesn't withers away.

A Mahatma sees mool Surti inside everyone. This resides within everyone. This is a part of Param Purush.

Everyone has six bodies inside. Those are incredible and subtle. These all bodies have their own behavior. It is just as if you have many suits. One is for summers, one is for winter, and one is for extreme winter. Similarly, there are Seven Surtis in which the Mool Surti is the main one. This is known as the queen of Surti.

Everyone has same fundamental Surati. Even in an Ant, it is present. Don't get confused with its small form. There are beings on earth that have the life span of about three hours and in that time they take birth, grow, marry and have offspring and then they die. Even they have the Mool Surati.

I was eating sweets in the garden. I always preferred my own company over the other children in my childhood. I used to stay away from them as I always found their reactions to be idiotic. I was a very serious person. There was a hill; I used to find solace there. So I was eating sweets and a piece fell on the ground. An ant came there and tried to lift it but wasn't able to. I knew that an ant is one of the hardworking creatures. I followed it; she went in to a hole which was at a distance of 1-2 minutes. It came out of that hole with a huge army of ants after it in 20-25 seconds. They all picked the chunk of sweet. The timing to pick it was perfect. How was their conscious? That piece wasn't less than a mountain for them. Some of their legs bend but they changed their positions and dragged the piece to their destination. This took about half an hour. They weren't able to drag it into the hole so they made its smaller chunks and then dragged it into the hole.

This means that the first ant went to the others and told them of the festive meal. Then the commander selected the powerful ants that were able to pick much heavy and ordered them to go. It's just like I choose people for selective works. So it was just like that. Then they were so much intelligent. The hole was not bigger so they made smaller chunks. Means they had Mool Surti. This is present in everyone.

In Satyug, everyone knew the language of animals. This was the truth. Mool Surati is similar in everyone. Children cry. Why do they cry? This crying is a language. The one who understands it knows it. The one who understands it doesn't know that he knows the language. A mother



understands it but she not sure that she knows it or not. A child can't speak but he is able to convey himself. This is Mool Surti. When he cries then he calls you to come to his aid. Everyone has same language. A number of languages are spoken which are distinct on earth but the main aim is to convey your thoughts.

Why does he cry? He is calling his mother. Why Woes he cries loudly? If he is in more discomfort then he calls. Why is he crying? It's because he can't utter words. He talks in the language of crying that this is the problem. He knows that when he cries his mother arrives. He has knowledge. He knows that his mother understands. This is a known fact even by the Animals. A Buffalo was screaming very loudly when I was doing Satsang in Araniya, Jammu. Nobody paid attention to it. Actually she was getting irritated due to the excessive heat at her place. She was saying that I am bound; I want to go into shade but I can't, release me. She was screaming while looking towards his owner. I listened but no one else paid any heed to her. I told one person to stand in the sunlight. After ten minutes I asked him how he was feeling. He said that heat was inconvenient. Then I sent him to shift the buffalo to a shadier place. I observed that she was also thirsty. So I sent someone with a bucket of water to her. I understood her language.

Once I was doing Satsang in Chorachaki when many crows sat on the tree. They were all screeching but no one shooed them. I listened to them they were telling others that there is the festive meal here. After much time when no one shooed them away I asked one person to shoo them away. I didn't tell them to do that before so as to not create disturbance in the Satsang.

We have a very clever cow. Two more cows are bound alongside her. When I feed the three of them she eats the feed of the other two cows first. Her eating speed is incredibly fast. She eats the portion of others first because

she knows that the one in front of her is her own share. One day a cow got free from her bounds and began to eat the feed. After seeing her other cow began to scream. She was calling. The one who used to look after them went to see about the commotion. Means the other cow was watching that the feed also contained her own share and the other cow was eating it.

So never be unfair to anyone. Goswami ji says-

*Hit Anhit Pashu Pakshin Jana.*

The buffalos call to me. When the heat becomes unbearable then they ask for the fan. When the time of feed is pushed then they ask to feed them on time as they are hungry. Means everyone has a Mool surati-fundamental concentration. Shashtras say-

*Atamvatan Sarvbhuteshu.*

Observe a small mosquito, when you try to hit it, it flies away. He knows that it's an attack. Means the feeling of protection is possessed in everyone. That's why the Religion says not to cause trouble for anyone. That is because they are experiencing the fruits of their own deed. In which ever body the Soul takes, the same is bearing children and experiencing the sorrows and pleasures of life. Therefore,

*Mat Satta Kisi Ko Jalim, Mat Kisi Ki Aah Le.*

Whenever you go there is Mool Surati. From where did it come from? These are the rays which extracted from Param Purush. These need to be free. It has mistaken itself for body. It is in deep sorrow. You shouldn't hurt it. It is a form of lord. Hurting it means hurting the lord. Have faith. A Soul has the power of speaking every language. It's the truth; I have talked to every being of this world.

I was building a house. In one room, the floor wasn't laid out due to economic hindrance. It took two years. My mother told me complete the floor of that room, for using the room. One day when I began to put stones there lots of

huge ants came out from the floor. They were quite different red ants. They asked me that why I am causing trouble for them. They argued that they live there along with their children. I told them to come out of there. However, they didn't. Next day I told them to come out in one day. Nevertheless, they didn't pay any heed to my warning. I began to lay stones on the floor. A constructor came and told me that he would do it. But I denied, it was my personal work and was not at all related to Ashram. I laid out the stones on the floor quickly. 50-60 ants came out and said we are inside. I reminded them I had warned them and now I have to lay the floor so I did. After 48 hours I laid out the floor. At 12 o'clock at night, those ants came in front of me and told me to break the floor as their children were there. They were speaking as humans. I told them that I would not break it after all this hard work; you can make your other way by digging through the soil.

My words will astonish you. Whenever I go to a Place of pilgrimage I talk to the deity that is present there. When I go near Ganga then I talk to Ganga. When I go to the place of shiv ji then there I talk to him. Where there are places, the deities are also present there. However, you come back just like that.

When I was made J.C.O., then I had to give a party. They asked for party. The main menu of their party are Alcohol and Chicken. I asked them about the expense. They said five thousand. I told them that I will give them Rs, 7000 but there would be no Chicken and Alcohol. If you want to eat dry fruits like almond then I will give them to you. If you are under any trouble then you become weak. Be strong. They even eat like devils. I did not give the party of meat and alcohol. Some people cause disturbance even in a rare moment of peace and some have a knack for finding peace even in a lot of disturbance. I told them that I will feed them whatever they want but not that. They didn't budge. Then even I didn't push it. The

time period for these types of parties is 10-15 days. They told me about instances where higher officials giving such party, even if some of them didn't consume meat and alcohol but they still gave the party. I even forcefully told them that I will not do all this. To pump up they said that I just don't want to spend money. I reminded them that I am willing to spend 7000 rupees. They didn't agree. Time flew away. Even after 6 months there was no party. I said that at the particular day for meat you can have it. But still they didn't agree. They were saying about some other day. In the end I told them that they can drink alcohol, I thought they will only be in alcoholic state, at least there wouldn't be killing of any being. In the end, it was decided that the money would be given and they will do whatever they want to do. In the evening, at 6 o'clock a boy brought 5-7 cocks that were held upside down. They were screaming. At 12 o'clock in the night when I laid down all the cocks came in front of me and demanded for justice in human language. What I am saying is truth. They said that I am responsible. They demanded that either I provide them with human body or free them. I had to accept one of their conditions.

I even forbid the killing of snakes. I have evacuated 100-150 snakes from Ranjhadi Ashram. In that area there is a large number of snakes. One evening a snake was lying in a side tunnel. His half body was in it and half of his body was outside. Just like you feel heat and cold similarly, a snake also feels it. In case of heat, you take refuge under fan. So he sat in side that tunnel. Someone noticed it. I cleared that area and told one boy to bring a long bamboo. I hit the ground with it 5-6 times and then the snake stirred. I didn't hurt it and told the others to put it in a bag to throw it far away from there. Only from Ranjhadi, the ones taken out are 100-150. All of those who have a body love that form. Never kill a being. Due to the taste, human kills the

ignorant beings. The world in which you are residing is the only one, which has karma and nowhere else.

Never hurt anybody's heart. If you find someone's heartbroken then console them. Don't think about what will be the effect of it.

*Beshak Mandir Masjid Todo, Aur Bhi Girjaghar Hai.*

*Lekin Kisi Ka Dil Mat Todo, Khas Khuda Ka Ghar Hai.*

I will tell you about trees; even they have Mool Surti. They also talk. There is a tree in Ranjhadi Ashram. One day its branch began to swing viciously. I thought that maybe a big bird must have sat on the branch. I looked towards that, and then a human neck appeared and greeted me. In Hindu religion, the trees are worshipped; there is depth in this concept. So it told me that its branches have fallen ill. Everyone serves you; we also want to serve you. I told him to go ahead. He told me to sprinkle the medicine on him two times- once in December and other in March. Next day I called the gardener and told him to sprinkle the medicine at two times. I didn't tell him that the tree requested me. Then that tree bore many fruits and they began to fall. I asked that we sprinkled the medicine but still the fruits are falling. He replied that the medicine was sprinkled only once. That gardener had forgotten after the first time. That was an awakened tree. He shed the first fruit when I was brushing my teeth. It was marvelous, he told me to eat it. I gave the fruit to Turna and told her to serve it to me at mealtime. When I ate the fruit, he said that he is blessed now, that's what I always wanted.

The beings that die at the feet of Mahapurush, they take rebirth in the human form. The tree whose fruit is consumed is also set free. The house where I partake meals mean they have fed the whole universe. To feed 100 yogis is equivalent to feeding one sadhu. Sadhu is the one who has stripped him of lust and anger not the one in which the person has worn that clothing and to feed Sant is equivalent to feeding whole universe.

So that tree was awakening. He shed his fruit when I am nearby or the girl Turna because he knows that the girl doesn't eat it. Others eat it. He even keeps his fruits in shadow so that no one can find him. Therefore, watch for Soul in everyone, don't hurt anyone.

*Jeev Na Maro Bapura, Sabke Eka Pran.*

*Hatya Kabhun Na Chhutati, Koti Suno Puran.*

We also say-

*Dharmraye Jab Lekha Mange, Kya Mukh Lekar Jayega.*

He makes your account by this Mool Surti only. Every being will be accounted for. He never provides injustice to anyone. There is Chitragupt who announces the punishment for the deeds. When something complex arises then he calls for a team from heaven. A meeting takes place and they along with Vedvyas ji decide the punishment.

Whenever we venture in universe, there is Mool Surti. This can't be expressed in words. Suppose someone said something to Gupta ji and he retaliated by slapping the person. We all agree that it was right course of action but your conscience will say that what you did was wrong. A thing resides within us. Never do anything wrong. Even if you have spiritual powers don't use them for wrong doings.

Some hurt others with the knowledge of Tratak (Tantra). If someone binds someone with its power then you can't even stir. Tratak is done with Surti. If you hold your breath and concentrates on someone then his breath will also will be held. If you are crying by concentrating then that person will also cry. If you want to make someone run or call someone, it will be accomplished. Sometimes we say that someone has done something to him. It is a correct thing. This is known as black magic. This can only be used to hurt someone. No one can obtain benefit from this. Mahapurush never hurt anyone in any way straight or any other way.

A person came to me and said that he loves a girl who is a doctor. The girl also used to love him but now she doesn't. I want to marry her, so help me. I thought in the name of help he means to send someone to her to talk about him. I asked him what type of help? He said he wanted me to use hypnosis on that girl. I told him I wouldn't do it. This is the way to hurt someone. Anyone can be detached. His heart will become sour. If you heed these ways then the other person will come running to you.

There was Mahatma in a village skilled in the art of control. He never let anyone stay in his ashram at night. He never told anyone to leave, he just use to desist them. The person sets outside before the sunset, he is not able to stay. My Gurudev also went to that Ashram. The person fed him and used his art on him. But my Gurudev caught hold of it and told him that whatever you do but I will spend the night here because I am a Sanyasi. I will go in the morning and then even if you want me to stay I will not. So in the morning, when Gurudev came out from the house, whole of the village was standing there will garland. They remarked that he was first person to stay in that house in 40 years. So the art of desisted is very dangerous.

Lord distributes his powers after a great mulling over it. A gun is issued to only that person who has a clean record, the one who is not a criminal. Lord also sees the records. He sees that after the abstinence of powers will he create havoc, using them for his own means. He watches if he is patient or not, then he provides that. When he starts giving, he keeps doing it.

Sahib knows that you have become pure, so he keeps on giving *Bhali Buri Sabki Sun Lije, Kar Gujran Garibi Me*. Therefore, everyone has Mool Surti. To use the spiritual powers in wrong and indecent way is also a crime. Never hurt anyone by thought, words or deed. Be merciful. Powers will keep coming to you. You only need to follow the norms accordingly and with perseverance.

## What happens when you do not follow the Norms?

Some people say that our norms, principles are very strict. If I find out that my pupil has done something wrong then I scold him. What is our pant giving to the society? We have seven rules. Not to consume meat and alcohol, not to commit sins, these are not created afterwards alas they are told beforehand. If you see all around yourself then you will see that the others are doing these things. If someone does that here then I take immediate action. If we are asking you to speak truth then we want you to become truthful persons. We want to clear your heart. When your heart is clear only then you will be able to understand Soul. If you want to do devotion then do it precisely, otherwise it is of no use.

You are not committing any wrong deed after Naam Dhaan. *At the time of Naam Dhaan you have been told that the effects of your old deeds-Karmas have been cut down, cancelled. But don't commit mistakes from now on because now there would be no forgiveness for your actions. For speed breakers, at a distance of 100 feet, a board has been put up cautioning you about the breaker. Why? So that you could slow down. If you ignore it then it can result in accident. Similarly, when you will head towards a mistake then you will be pulled from inside. There would be an internal sound that will indicate to you not to do that work. The power of Naam will warn you, caution you. Even then if you commit the wrong after all this then you will not get forgiveness. In that scenario, be ready for the punishment. We have not provided you with the license of bane and boon.* A lady asked me to forgive her husband as he had consumed alcohol. I asked her that why should I forgive him? Your husband is not a child that someone forced the alcohol in his mouth. If I will forgive him then people will think that we can commit anything and afterwards we will ask for forgiveness. Then some will arrive that my brother-



in-law was getting married so I had to take 2-3 sips. I said watch the consequences now. Even others will shiver. They will become better by themselves. You haven't gotten better by yourself, I have made you. I am not a dictator, I state things clearly. Sahib points-

*Kabir Ka Ghar Door Hai, Jaise Lambi Khajoor.*

*Chade To Amrit Pavasi, Gire To Chaknachoor.*

The things which have been forbid by me never do them. It will cause trouble for life time. Be safe from this. Sahib says- *Guru Bachna Tope, Ta Upar Yamraja Kope.*

Some are running around as mental disturbed. They are not like that. They have broken shabad. Sahib says that even Niranjan gets angry at them and does as he wishes. Therefore, remain in the services and orders of Guru.

According to me, your mistake shouldn't be forgiven. There are messages which you are getting from inside. Then why are you committing mistakes. The other people of the world are in darkness. There mistakes could be forgiven. If a blind person steps up in dirt then it's alright but what do you do when a person with clear eyesight steps on the dirt. You will comment on his idiocy. Just like even after Naam if you commit mistakes then you should be punished. The only thing is that if you are to be slapped 50 times then it won't be taking place consecutively. It will be like one here and one somewhere else. It can be shifted to one slap once and sometimes two. Only this much concession is allowed for you. However, all of those would be accounted for 50 slaps. This is definite and decided. Even this punishment is for your own wellbeing.

What would be the nature of the punishment, let me tell you. You must have seen a swing. The more it elevates, the person is left hanging upside down. Sometimes the person might even urinate. Then no matter how much the person screams his lungs out to stop the swing the controller doesn't stop with any reference to person dishevels state. He has to complete his rounds. Similar is the case with the

punishments of Sahib, he will complete his punishments all according to earlier setup. He won't stop at any cost. From the next turn you would fear committing the forbidden things.

I have punished two beings on Very severely. One of them was punished more severely. I cut down the connection of Surti with me. It was the same fate that has befallen on Niranjan and it was done by Param Purush. It was his punishment for his numerous crimes. He said that Niranjan wouldn't be able to concentrate on him now. If he was to do it, then it would have been real troublesome for you because concentration provides a great power. Therefore, Param Purush disconnected Nirakar Niranjan from himself. The person whom I punished severely had committed a big mistake. I asked him to leave and never to come back. He asked that if he sees me on the way then can he take my blessing. I denied even that. When he went he said a sweet thing, he said that I know you can't forgive me for this mistake as it will create discomfort in the community. However, know this even in the flames of hell, my Soul will only call for you. I will not worship anyone else. I had mercy for him in my heart but still I punished him. Why commit mistake. Keep the Love alive.

*Rahiman Dhaga Prem Ka, Mat Todo Chatkaye.*

*Tute Te Phir Na Jude, Jude Ganth Pad Jaye.*

You have been blessed with such a great power then why commit mistake? Even great people don't have this much knowledge of Merit and Sin as compared to you. Hence, there is no forgiveness for forgetfulness.

*Manahi Ahe Kal Karala, Jeev Nachaye Kare Behala.*

*Jeeva Ke Sang Maan Kal Rahayee, Agyani Nar Janat Nahin.*

*Kabir sahib says here that Our Mind is the God of death and it is he who resides in all of us and makes us dance to its tunes*



## Whom should we meditate upon?

Sometime people say that in devotion they gain strength, never, it is not so. If Soul is in need of anything then it will attain higher value than the Soul, however it cannot be, because there is nothing higher than the Soul. Soul is an essence-part of Parameshwar, it need no external things.

If it is being so, where is the need for devotion and meditation? Let's see, Soul gains nothing out of devotion and Meditation. However they can remove the veil and dirt which has been put on the Soul, and help it experience itself.

We need to enquire as to on whom we should Meditate. Meditation is a special thing. On whom so ever we meditate, we will imbibe their nature and qualities in us. Just as a seed has potential to manifest as a plant and it needs to be watered, to germinate. On the other hand if the seed is kept inside a closed room it cannot spurt even if it is given plenty of water, since it does not get sunlight.

Everything is in the concentration-Surti. It is enough if it is activated. There is veil of Mind and Maya on it, because of that it has become ineffective. It gets awakened with the concentration (Paras Surti) of Satguru. Therefore, even in the Sastras they ask one to meditate on Guru (Dhyan Moolam Guru Roopam), not on Paramatma.

We can meditate on one whom we have seen at some point in time. The one whom we have not seen, we cannot meditate on him. Therefore meditation on Paramatma is not possible, since we have not seen him. Giving up the confusion we should only meditate on Guru.

*Devi Deval Jagat Mey, Kotin Pujat Khoy/  
Satguru Ki Puja Kiye, Sabki Puja Hoye//*

When we worship a Satguru, we worship the entire Brahmand. In reality Guru is a messenger of Paramatma. The scriptures say it beautifully;  
*Dhyan Moolam Guru Roopam, Pooja Moolam Guru Padhukam.*

*Mantra Moolam Guru Vakyam, Moksh moolam Guru krupa.*

It is not asking you to meditate on Paramatma. It tells you to meditate on Guru. It says that there is no meditation greater than the meditation on Guru. It says there no worship greater then worship of Guru. It says that there is no mantra greater than words of Guru. It is only the grace of Guru which can grant Moksh-Salvation. Our scriptures give such an elevation message. It is not talking about the grace of Paramatma but grace of guru is given importance. However the Sayings of Sants are even unique;

*Hari Krupa Jo Hoy Toh, Nahi Hoy Toh Naahi/*

*Kahe Kabir Guru Krupa Bina, Sakal Buddi Bah Jaahi//*

### **It is essential to have the grace of Guru, why so?**

Like the ocean, its water is salty. Its water is not potable. However, if the same water when vaporizes and rains from the clouds, it becomes useful to all, it becomes sweet. This water is useful for irrigation. The water is from the same ocean but the difference is that when it rains from the clouds it becomes very useful. The water of ocean is any way not useful, further it incapable of reaching the needy. Similarly is the Sandalwood tree, it has nice fragrance, but it is incapable of reaching others on its own. However the breeze carries that fragrance to father places.

In the same way there is a distinction between the Supreme Purush and the Guru. Like the water from the rain is purified water from the ocean, Satguru is the purified form of Supreme Purusha. In simple words, it is not possible for the Param Purush to free the beings on his own (Due to boon of ruler ship given to Niranjana by him). Therefore he is like the Sandalwood tree, but Satguru is like the breeze, he takes the light and fragrance of Param Purush to every place, therefore the Sants did not equate the Satguru with God but raised his level. Therefore the importance of meditation on Satguru prescribed.

*Guru Ke Sumiran Matra Se, Vinshat Vighna Anant/*

*Taatay Sarva Rambh Mey, Dhyavat Hey Sab Sant//*

**Meditation on Sant Satguru grants Adyatmic powers.**

Remember not with any tapas or yog one can attain that. With yog one can attain Divine powers but not Adyatmic powers. In truth whenever we go to a Mahapurush or to a sant satguru, we receive Adyatmic powers in three ways. **First** we receive through Talk-Sambhasan. When attending Satsang of a Mahatma and listen with concentration we receive his power. Just like the electric current reaches the home from a Pole to the house through the cable wire, similarly the power of sant reaches us through his words. **Second** by sight- Dharshan, the Adyatmic rays can reach us. When we take salutation-Bandgi of Sant Satguru we make eye contact with him, this practice is based on the transmission of Adyatmic power only. Whenever we go to see a mahatma we try to have his eye contact, and pray for his auspicious sight on us. If we fail to make eye contact it means we did not get Dharshan. **Third**, through the touch-Sparshan also we can get the Adyatmic power. Touch any where we will receive it. However for expressing humility touching of the feet as a rule is prescribed.

Just the nearness of Mahapurush, we receive all these powers. Similarly Meditation on Satguru, we receive Adyatmic powers. If we are unable to take dharsan due to circumstance, then we should meditate upon him. If possible one should directly take Dharsan and receive the adyatmic rays. If it is not possible the alternate is Meditation.

Meditation is exceptional thing. Longer we meditate longer we become that. If our concentration is with anger, we will be in anger for that much time, if it is towards bliss we will become blissful. Similarly when we meditate on Satguru, then we also will become like Him. When we meditate of Satguru, we receive that wonderful power of

Param Purush. Therefore, leaving all confusions we shall meditate on Satguru.

Dharmdas asked Sahib, How we receive the power of Param Purush. Sahib told in a sentence all the secret, He asked to keep the concentration-surti on Satguru, and said then all will be done by him.

*Sakal Pasara Mett Kar, Guru Mey Dey Samay/  
Kahey Kabir Dharamdas Se, Agam Panth Lakhay//*

*Mey Sirjo Mey Marau, Mey Jaaro Mey Khau/  
Jal Tal Nab Mey Rami Raha, Morr Niranjan Nau//*

*Mey Hi Amardham Parampurush Ka Pancham Shabd Putr Hu/  
Mey Hi Vimudh Vardhan Lekhar, Parampurush Se Shaapit Hu/  
Mey Hi Adhyashakti-Sah-Hanso Ko Le Kalpurush Kahata Hey/  
Mey Hi Niranjan Amardham Ke Mansarovar Se Nishkasith Hu/  
Mey 'Maan' Hi Atmaroop Teen Lok Mey Vaasith Hu//*

## **Meditation-Procedure**

Atma has Knowledge of desires and Wisdom of that which is beyond. Knowledge is accrued by observing the actions and the Societies, it is understood with intellect. However that innate wisdom present in us is the true wisdom. Some time there is a surge of wisdom from within. What is it, that wisdom is present in you? Soul is the source of that wisdom, it is because Soul is a part of Param Purush. Some time we like to listen to somebody. Some reach the very Soul. That which he wanted to know, no one explained, however such thoughts arise.

*'Subki Gatari Laal Hey, Koi Nahi Kangaal/'*

That wisdom arises on its own. Some time it arises and some time remain hidden. This remains complete in educated, illiterate, Rich and poor, it is only need to be awakened.

Guru's rays illumine the Heart. Satguru gives his Surti-Concentration at the time of Naam initiation. However the

disciple need to co-operate Rahani says- '*Naam Satya Guru Satya, Aap Satya Jo Hoyal'* You should also be truthful. '*Vaanapati Jaagsi, Kah Karey Taskara'* If the hose owner is alert, then what can a robber do! '*Usko Kaal Kya Karey, Jo Aat Pahar Hoshiyaar'* always be in Surati, alert and watch quietly; what the Mind is doing. Mind is like a state of absence of alertness-Ignorance. It will trouble, and give a sense of weakness. Mind gets irritated. Whenever you sit for Meditation observes these five things; I am describing the method.

**1. Keep your back straight;** Back bone has connection with the Brain. When it is straight it helps to open Sushmana Nadi. If this remain straight it can open the 10 th door (To Heavens).

**2. Let the Bhajan (Sumiran-remembrance of Naam) continue in the breath;** it is just like a bull tied to a pole with rope, it cannot run helter scatter. Therefore to bind the Mind one should carry on remembrance of Naam, Concentrated on Breath. If this sumiran is absent, then know that Mind has trapped. This Sumiran-Remembrance is to tie the Mind.

*Sumiran Mann Ki Reet Hey, Bhavay Jaha Lagay/*

*Bhavay Guru Ki Bhakti Kar, Bhavay Vishay Kamay//*

It cannot be free, just as we open our eye we observe something or other. Similarly Mind keeps roaming on something or other. Therefore,

*Chinta Toh Guru Naam Ki, Aurr Na Chitavey Daas/*

*Jo Kachu Chitavey Naam Binu, Soyi Kaal Ko Phaas//*

**3. Remain Physically Stable while in Meditation**

**4. Keep your Watch on Mind;** Mind will try to divert your concentration on sundry. It knows that if we allowed to get concentrated than Soul will realize itself and thereafter it will not follow the Mind. Mind is not a sheep or Goat to keep a watch on. Mind has four forms. When desire arises it is referred to as a Thought. If any desires arise know that it is Mind in Thought form. Mind will

indulge us in such thoughts. When desire arises in Mind, then our concentration will revolve around that. It does it very cleverly. Take it that Mind creates a desire to build a House, then the thoughts will be around that, will raise thoughts on Builder, Bricks and Cement etc. Now what is the benefit in sitting in meditation? This work is accomplished by Mind. If you are able to control the desire then Mind takes other form of thoughts, it will remain you on some earlier issues. Someone insulted you, it will take you to that scene. 10 years back somebody said something enough, it will remain you, and your thoughts will linger.

*Manav Toh Daas Dis Phirey, Yah Toh Sumiran Naahi//*

Therefore keep a strong watch on Mind; with this you will understand and benefit on, as to how Mind deludes you.

*Mann Ke Haarey Haar Hey, Mann Ke Jeetey Jeet/*

*Kahe Kabir Guru Pahiye, Mann Hi Ki Partit//*

Always be careful with your Mind, If Chitt-Consciousness is stopped, then Buddhi-Intellect will start making resolutions, it is the third form of Mind. Mind desires that on any way you should not be allowed to go towards the Soul. If we realize our Soul, then the strength of mind will be lost because there no other to bind the Soul. Mind has used the power of the Soul to bind the Soul itself.

*Aapa Ko Aapa Hi Bhandiyo//*

Sahib says this Atma has bound itself with its own power.

*Jaise Swaan Kaanch Mandil Mey, Bharmat Bhukh Paryo/*

Just as a Dog inside a glass house gives up its life barking at its own image as another in the mirror. It put up its own strength on himself. Similarly Atma out of delusion is destructive.

This way Mind will try to distract through the Body. In this war the fourth form appears. Some time it will indicate



that the legs have become numb or hands are tired. This way it will put us in to discomforts. Some time dog will bark or a mosquito will bite, you will be driven behind that. Therefore;

*Samaj Padey Jab Dhyaan Dharey||*

Whatever efforts made for the betterment of the soul are useless. It is only to realize the self this life is given. However, we are only focused on bodily needs because we understand it. There is no opportunity given for realisation of the Soul. Many have not understood the goodness of the Soul.

Those who love to travel will keep wandering aimlessly. One should strive for the betterment of the soul. Whenever we find time we should engage in Naam Bhajan.

A man asked me, as to when he should do Naam Bhajan? I told him that he can do it at any time. He enquired as to the way to do it. I told him that you do not get the time, even while walking or while lying. However, you should not do like that of the village accountant's son. One day a village accountant told me that I have given his son a license to sleep all the time. He told me that his son use to sleep a lot since his childhood. Earlier we use to wake him up, but from the time of Naam dhan we are unable to wake him up. I asked him for the reason. He told that whenever he tried to wake him up, his son tell that he is in meditation.

Earlier I told that Dhyan and bhajan can be done while laying down, however now I do not say so. I told this only for those who cannot sit. However young should meditate while seated. You should do it eagerly. There are no particular restrictions on sitting posture.

When you sit for meditation, there should be no movements. If it happens then it is not Dhyan. Sahib has said very clearly-*Mann Ki Tarang Maar Lo, Ho Gaya Bhajan....||* Therefore, one-pointedness of Mind- Ekagrath is another important aspect of Meditation. You may think,

as to how you will accomplish this. Mind has four forms, Thought, Intellect, Memory-Consciousness, and Ego. Elimination of these four is Meditation because what remains after that is the Soul.

*Mann Ki Tarang Maar Lo, Ho Gaya Bhajan....*

Resolve not to have desires, desire is a form of Mind, that's why have no desire. Mind like to delve in to the desires, but do not follow that. It will ask you to take the kids to school. Some time it will ask you to go see a person. It will prompt you to eat something. Sometimes it will prompt you to do some work. Do not think about desires when in meditation. Third do not make any resolutions. When thought arise, you tend to make some resolution on that, do not do that. Do not take resolutions, no matter how hard Mind prompts. Surrendering to Guru means the same. The Fourth do not develop thoughts, here mind will remind you a lot, and this is work of Chitt-consciousness. Hold down this Chitt. Do not recollect anything, meditate only on Satguru. With this your surrender to Satguru begins. See whether it is the face of Guru of somebody else. The Fifth, do not engage in any action, do not move. Sometimes legs will feel tired and body will ask you to take rest, do not agree.

If you control the thought, then intellect interferes, if you control Buddhi then Memory- Consciousness intervenes, some ones face will appear. Their form becomes visible, he has accused you two months back thought will come and incite anger, and intellect will start to plan a strategy on revenge. Just see somany things come from this. You are disturbed, and the Dhyān is reached somewhere else.

*Maanat Nahi Mann Mora Sadho, Maanat Nahi Mann Morra...*

Mind flows, sometimes on desires and sometime on imagination. Even for the desires it wants the Soul. Without the Soul nothing can happen. Chitt also cannot recollect anything without the Soul. There it is possible to

arrest the Mind without much problem. Activities of mind are not natural. Without soul nothing can be done. Breathing does not happen on its own, you do it with your action, and someone does it. Seated behind the eyes some being does this work. It is enough if you take care of this five, your Mind will be under control and your surrender to Guru happens. Then your Meditation will succeed. While in meditation, do not resolve to witness something or fly or Moon or Sun etc. Mind must be caught and finished. This means destroying the individuality, "I am." When "I am" dies understand that Mind has died. It is only by ending this Mind one can enter that world-Amarlok. When the four aspects of Mind vs. thought, Intellect, Memory and Ego are not allowed to act then that moment in Mediation will arrive, for which you meditate.

*Surti bandhi asthir karo, guru mein deyi samaye.*

*Kahein Kabir Dharam Dass se, agam panth lakhaye.*

When Dharam Dassji prayed to Sahibji as to how could a devotee reach there, the latter said that a devotee should fix his Surti (concentration) at his Satguru.

Satguru will take the devotee to that country by seating him within himself. Just think! How much wealthy and resourceful a Satguru is.

*Satguru ke lachhan kahoon, achal vihangam chal.*

*Hum Amrapur le geya, geyan shabad ke nal.*

Garib Dassji says that his Satguru has a bird like gait and that he took him to Amarlok with the power of Naam.



## 10 Devotion to Satguru, How?

### Why worship a Satguru;

Why should we worship Guru? What is the need for serving a Guru? Why can't we directly worship Param Purush? Then why is there mention of worship of Satguru?

*Shishya Ko Aisa Chahiye, Guru Rijhaye Aapa Khoi.*

Understand. That Param Purush is non dual, beyond Maya and delusion. You cannot perceive his waves. He can't make you understand. You too cannot understand him. Guru is in the limits of Maya, with Mind and has Senses therefore, he is able to make you understand and you are able to understand him. He is free of Maya even while residing within the limits of the Maya. He is residing in it, thus, he can make you understand correctly but Param Purush is unable to do that (Being eternal unchanging Truth). You are not equipped to learn about the devotion of Param Purush. Therefore, to worship Param Purush is like throwing stone on the moon. Sahib has even said to Dharamdas that there is no meaning in the devotion of Param Purush; you don't gain anything by it.

Just like you cannot watch Sun with open eyes, darkness will surround you. However, you can see moon, it's like that. The light which moon possesses is that of Sun but it is more comfortable. Satguru is adequate. That waves are awakened and aware in Satguru. (Pooja moolam Guru Padukam).

*Satya Purush Ki Aarsi, Santan Keri Deh.*

*Lakha Jo Chahe Alakh Ko, Inhi Me Lakh Leh.*

Therefore, worship of Satguru.

### How to worship a Satguru?

The things prohibited by Guru should not be committed. That is, you should be obedient. Only do those things which have been approved by your Guru. This is devotion to Guru, Guru Bhakti.

*Gurmukh Laha Le Chale, Manmukh Mool Gavanye.*

‘Laha’ refers to rate of interest.

*Manmukh Chale Mool Gavanye.*

He even loses the principle teachings. It means the things provided to you by your Guru are lost. Therefore, practice this in devotion to Guru.

## **Beware of mind**

You don’t need to go to other places of worship and persons beside your Satguru. Otherwise, your devotion would become contaminated (lack of Faith). Only do those things, which are approved by Satguru. The things prohibited to you should not be done. Those things which are forbidden for you are a sign of being controlled by Mind, therefore understand the direction.

## **Don’t approach Sayanas-Tantriks**

No matter what the circumstances are, you are never to approach a sayanas, tantric. No ghost can control you. They will try only to confuse you. I ask every Sayana in detail about what do they do? There was a Sayana in Akhnoor who had connection till Rajauri. Initially, he used to oppose me, after some time he become devotee. I asked him what you do. How do you call on dead? He said don’t ask me this. I said no, I want to know. He replied we have a team which consists of four people. In that everyone has the different commission from the total earning. Someone has 20% share, someone has 30% and some have a share of 40%. In this profession, we have to find customers first who are not very clever and are innocent to boot. Now we proceed like this, firstly one of us goes to his house at night and throws stones at his house from a tree and call for the said person in ghostly voices. Then when the person comes out to investigate, he is not able to find anything as he won’t check on the tree; this will instill some fear in that person’s heart. Then second day the other one will go and consume all the milk, now in the morning when the person’s wife will go for milk to buffalo, the buffalo will react violently. Now the doubt will increase. Then the third

person will reach that house with some vague manner. Then he sits there with some excuse. He will say that there is something wrong with that house. That person's wife will reply in affirmative. Now he tells her about a Sayana who is very compitent, he will give her the address completely in a very clever way but according to him it would be vague. That evening when the person comes home, his wife informs him of the Sayana. Then I the forth person will act as Sayana and initially he telll them "I don' have any time" on their enquiry. Then they will says that their condition is very worse, someone can even die. Then I go with them. I say that it is the death of Grandmother if his mother is alive otherwise mother is mentioned. This thing is dangerous; to solve this expenses are too much. The person replies he can't spend so much. Then I make concession. I note it in a diary. For works like beating the drum and providing the enchanted threads, I give him the late night timing. I tell him that nothing can be done for three to four months. He becomes happy that nothing bad will happen to him. After that the first person again starts throwing stones after few months. He said that they never leave them in the lifetime. He said that sometimes we also get beaten. Once, one partner of ours didn't get his complete share then he told about our plan to the family. He told them the truth. When next time we went to that village then the villagers beat us really bad which led to us running.

Nonetheless, changes are taking place. Now the Shashtris are changing. Sayanas have converted into the Shashtris. Roles are changing. Why? It's because the secret of Sayanas is in front of people. When I came here, Jagrate took place frequently. The people have failed them. Then they changed into Sayanas. Now those Sayanas changed into Shashtris. Those who consume this type of money can't have another one. The lion who consumes the human flesh would not eat another meat because the human flesh

is delicious. Just like that those Sayanas can't earn from it. Therefore, the people who did jagarata became Sayanas. Then the similar team got converted into Sayanas. The Shashtris are also involved in the work of spirits and ghosts.

The Naam given to you will chase away all the ghosts. This Naam even takes care of 14 messengers of Yama who are residing within you, therefore even the outer ghosts don't stand a chance.

*Adhut Naam Sada Rakhvala.*

People are not observing these things. If a lady doesn't have grandchild in two years then she takes her daughter in law to Sayanas. Their limit of ignorance is such that a lady went to a Sayana after she cut her hand with knife while cutting vegetables, she said that her neighbor has done something to her who is a Dayan. Someone should tell that lady to go to the doctor for the treatment for the bleeding hand.

Someone said that his buffalo has gone sick. It is an external problem. I asked him whether he has taken Naam. He replied yes. I asked him then why are you having doubt? He said that Sayana says you have taken Naam not the buffalo. I replied of course he would say that. Then once a lady's child became ill and the other people began talking that it is due to an external cause. I asked, have you taken Naam. She replied yes. She further said that they say that you have taken Naam not your child. Spirit is on the child. They do this so that you will fail in pure devotion. That's why they confuse you with their play. Therefore, when I saw these people in these webs, I thought why I don't start from here. The deep and stringed devotion can be tackled later. I made them understand that ghosts can't take them. When you take Naam then Sahib also protects you.

Sahib says-

*Bhoot Pishach Hoya Sab Niyara, Adbhut Naam Sada Rakhrava.*

Someone said, that you are asking not to believe in ghosts and spirits. Then what about our ancestors? What will happen to them? Where will they go? They ask for things, if we don't give them then where would they go? I told them there is medication for that also.

*Tarun Tas Ikhatar Bansha.*

*Your 71 generations will qualify for Salvation-Mukti. Just as you get the power of Naam, your ancestors are being librated from world of life and death. .... therefore Naam protects.*

Sahib says-

*Satguru Shabd Sahai.*

*Nikat Gaye Tan Rog Na Vyape, Pap Tap Mit Jai.*

*Jadu Yantra Jukti Na Lage, Shabd Ke Ban Dahai.*

*Ojha Dayan Ur Dar Darpe, Jehar Jud Ho Jai.*

*Kahain Kabir Katun Yyam Phansa, Sukrit Lakh Duhai.*

So you get a great power after Naam Dhaan. Initially when people came to me they didn't come with enlightened knowledge. The ghost was pulling some and others had some other problem. When he began to get better, I started telling him about the spirituality. They began to have faith that there is something. Slowly, I began to teach them the lesson of spirituality. I didn't change anybody's Religion. We are not against any Religion. We are saying that with the worship of Satguru, it amounts to the worshipping of whole universe.

*Devi dewal jagat mein, kotik poojey koye.*

*Satguru ki pooja kiye, sabb ki pooja hoye.*

We are saying that if spirits disturbs it won't happen after Naam Dhaan. We are not denying the fact of pittar. They even have demands. However, all these are in the limits of the three loks. We are saying that there is a forth lok. That is the world of Souls, Amar lok.

When the human being spins in the ghosts then three loks are a big thing, so are the inner worlds. If Anthill grows in the house then they say that this is a deity. Everyone bows down to that Anthill. They say that you



will be prosperous with his blessing. It's not you who become prosperous, it's the person who makes an idiot of other people and takes away all their wealth.

I saw a girl. She used to say that deity comes in to her. I told her to sit. I told one person to get hold of her. She was being clever. About 99% of these types of people are the clever ones. She used to go back while shivering. When we go deeper into these types of things then it comes out be an act most of the time. Then while backing off herself, she used to see back cleverly that assures she wouldn't get hit on the wall or something else which could result in her getting hurt. Then she fell forward with a very dramatic style. One fall is dramatic while the other one is sudden which can even cause some serious damage to the head. I warned her about falling once again. There is no ghost or spirit here. No ghost can enter the threshold of Ashram. Initially, when I used to do Satsang then 5-6 ladies used to go onto their death stance. There are three measures which are taken by them. Firstly, they shout and then they make horrifying faces. Lastly, they began to shake their heads. I tolerated this in the starting. I thought it was a growing disease. I selected 2-3 strong girls and told them to hold them tightly by their hairs of those who do these types of things. After that no one tried to act like that anymore.

Therefore, we are saying that with the Naam Dhaan you will get rid of ghosts and also the ancestors will transcend this Bhavasagar. We are not in conflict with Shiv ji or Hanuman ji. We are not Kansh who is at war with Krishna ji and I am also not Ravan who is at war with Ram ji. These are the tales made by people.

There was a lady who had faith in me but she had not taken Naam Dhaan. She was a devotee. Just like the men are awakened, ladies are also awakened. Just like males are trouble, females are good at causing trouble. So that lady said whenever any work comes to a final stage there would arise some trouble and the work couldn't complete. These

types of powers were also behind our ancestors. Similar thing happened with my grandfather, I saw this with my father, and now this is happening to me. Every work disrupts at the final stage. She asked me to investigate into this matter. When I went into depth I saw that there was a person. In olden times when something fell into the well then a cat was led to descend into the well with the help of a rope to find the thing. The rope is tied with the help of certain rings and it is rotated so that the fallen item can get trapped inside it. I did the same thing and caught the culprit. There was a man in no form. I caught him and asked him what did you do? He said that I sit in their mind and disrupts whole work. Therefore, the others didn't even know what the reason was.

The lady used to say that even when there is not a conflicting environment there used to be fights in the house. I asked that person why was he disturbing their works. Why are you causing them losses? He replied that I am after this family for 400 years. I am in ghost form.

Ghosts meet us in three ways. The first one come directly in front of you, the second one comes in thoughts and the third one pressure one in their sleep. Those who come in thoughts will feel like there is someone. He said that I am destroying them in this form. I asked him what the reason was. He replied that their ancestors killed me. My family got wiped out.

In the old times no one wanted to have their families wiped out from the face of earth. Suppose there are two sons of Mohanlal. Even if the one of them has a child, the family will carry on. However, if none of them have a child then the family name does not carried forward. He wanted to have his family name going. The last shradh is done for those who are forgotten. It's just like we have to send a card, and caught up with someone then card is provided to him also. This is how it works out.

He said that I could not get release; I want to wipe out their clan. I was almost successful in completing my task. Now there is a hindrance. From the time they have come into your shelter I am unable to do anything.

I made that lady understand that those who are connected to me by Surti won't get affected by this.

This is the truth, after Naam I have secured you. Despite being misguided and troubled people kept on joining our panth increasing day by day. Means there is power in Naam. Because the Naami realizes that there is some internal power residing within him.

Therefore, he said that now there is hindrance. I was so close to my goal but now I can't even reach, it because those who are connected to you are unreachable to me.

You witness that after Naam Dhaan you are much secured. There is armor for you. You feel that you are secure and there is an internal power providing protection to you, even ghosts are not able to reach you.

There is a basis for your faith. You are finding yourself safe. When you wear bulletproof shield no bullet can harm you. Just like that no mantra, magic or planets, stars can hurt you. Hence, you become fierce in your faith. By witnessing your rigidness, the others think that you have changed your religion. We are talking about pure religion. We are walking on the path of truth and non- violence. We have cleared our doubts, we do not believe in voodoo and Stars-planets. These things are very less but the phonies' take their help to carry out their own needs. If an animal falls sick then they say that it is due to a ghost. When the lady replies that she has taken Naam then they say that the buffalo has not taken Naam. Means they make idiot of you. I never told anyone to do this thing or that. Whenever some victim arrive, I made them understand that it is not because ghosts or voodoo. I told them they don't have any chance in front of Naam. We do not make people leave their religion, we have only make people leave their doubts.

However, the phonies are entangling people in this. Sahib says-  
*Ye Keval Bhram Ke Utpati.*

They earn money by confusing you. This community is very dangerous. They entangle you for money. Therefore, from the time you have taken Naam they cannot affect you. You must have tested it. You must have experienced at many points.

He was after them for 400 years. He said he cannot finish his work now. Those who are connected to you are not within my limits. At the time of my death I decided on my revenge. My aim was to finish their family name due to which I wasn't able to cross over from spirit.

That lady's doubt was true. Soul is present in everybody. It has the sense of right and wrong. All this are the act of Surti. Mind is playing with this Surti. He is heading it towards the wrong direction. However, it is unable to do so after Naam. *Naam Hoye To Math Namave.*  
 .....so it can only be protected with the power of Naam.

## **No to Astrologers**

Never approach any astrologer at the time of birth, marriage or for any other reason. You don't need all that. Stars and planets have no effect on you now. Because-

*Nav Grah Ke Bas Chalai, Sabhi Vighn Sada Tal Jai.*

After Naam not even the nine planets would be able to harm you.

We are telling you not to believe in planets and stars. This is 99% fraud. In 2003, Mr. Vajpayee was the prime minister of India and the elections were around the corner. Around 200 astrologers foretold that he would be re-elected as the Prime Minister but the one who got the post was Mr. Manmohan Singh. No one had seen that. Those were highly educated Astrologers but even their reading was not correct. If their condition is like this then what level are the other minor ones are. They are just scaring people in the name of stars. Our principles are finishing

them. We don't want anything from Sani dev. We are just telling you to keep the faith and be strong in devotion.

## **Don't bow at other places.**

Why is this? This is not a bad thing but this is a Sagun bhakti and I have given you the Naam of Satya- bhakti which is beyond even Nirgun bhakti. Before marriage, girls plays with the dolls but after marriage they don't play, do they? Temples are there to instill the devotion inside you. It is all right still you haven't got complete Guru but when you have get complete Guru then you should leave it. Now you have to raise yourself on the higher steps of devotion to Satguru. Then by the worship of Satguru, prayer to the universe is complete.

*Devi Deval Jagat Me, Kotin Puje Koye.*

*Satguru Ki Puja Kiye, Sabki Puja Hoye.*

And-

*Kotin Teerth Bhram Bhram Aave,*

*So Fal Guru Ke Charanan Pave.*

Otherwise with this deed the devotion will get contaminated. If someone takes you with force even then don't worry, just keep Satguru in your heart but don't offer any money or offerings there.

## **Don't make Contribution.**

Never contribute or provide money to the beggars. Except at the feet of Guru you don't have to pay money or offerings elsewhere. This was prohibited because if the money provided by you is used in wrong and unfair deeds then the one at fault are also you. Hence, be careful. You should avoid these two.

## **Other Things**

1. Never take leftover food, remains of tethers food. Because with Naam you are now a Mahatma. You are celestial Swan, Hansa. A Hansa never approach a dirty place and never consume any orts. Those who don't have Naam can't be Pure.

*Unch Vahi Jo Naam Hai Jana, Bina Naam Sab Nich Bakhana.*

Whom so ever ort you will consume, his character will come into you. So beware.

2. At a house where meat is cooked never eat food. If you can help it, don't even drink water there. The remnants still remain in the utensils after washing (Patra Suddhi).

3. Do not take Prasad from any one or places

4. With Naam even your Ancestors cross life and death so don't worry about them. There is no need for Shraddh. One year of this world is equal to their one day. Those who get Naam, their 71 past generations are released from Birth and Death, attain param Moksh. Therefore nothing needs to be done. You should also pay attention to the fact that Pitrus are not worshipped. Vasudev Krishna taught Arjun that you need not worship Deities, Ancestors or Spirits; you only need to keep faith in me. It was because he was Guru for Arjun. Therefore, no matter where your ancestor are gone, heaven or are wandering as ghosts don't worry about them. Then those who have gone after taking Naam Dhaan those are in the Amar lok. In that place they don't feel any hunger or thirst so don't worry about their Meal time. Otherwise it will become the devotion of Ancestors. So concentrate on your Satguru.

5. The deeds like fasting and other festivals which are related to Kal Niranjana or outer devotions, you need not observe such things. Poornima vrat of Satguru can be done.

6. Do not do or participate in any rituals, pooja or yagya etc. Otherwise your Concentration will suffer. Now don't have to indulge your mind in anything else other than Satguru Bhakti. You should not concentrate on any other place. You should not commit such a deed which would result in your devotion being contaminated and which makes your Satguru sad.

7. No need to perform rituals for peace in the home. You need not pray for fulfillment of wishes at other places. If you have made a wish before Naam Dhaan then you need not to complete it now (Virat, Yagya, Recitations etc), as

all the previous consequences of deeds are cut down with Naam. We are not in conflict with any deity, we are just saying so that your faith and concentration should be on one only, it should not be scattered which can unsettle you. Only then you will have deep concentration and devotion to Satguru, then you can easily attain Satlok.

I have gone to many pilgrimages centers. Wherever I have gone I have talked to them. What is happening there and what are their customs that's why I visit those religious places. I have complete knowledge of Shashtras. I have studied them all. You wouldn't have read them. So keep in mind that we are not at conflict with anyone but these things can't liberate your Soul and your concentration would wander distract worship hence, I am moving you around me. This is a single mind so it should be focused on one thing.

8. It summarizes that don't worship anything else other than your Satguru. Never commit a deed which includes other forms of devotion or which contaminates your devotion. Otherwise your mind will drag in two directions and you will remain entangle in the world of Kal Purush. Have complete faith on Satguru. If you are indulge in other Bhakti then that means you don't have faith in your Guru. Therefore, for this remain in devotion and be honest towards the Guru, we have to be cautious of these things otherwise we do not deserve his grace. All of these are Ok at other places. You have to reach the high pedestal of Satguru Bhakti. This is a new life and you don't have any other support other than Satguru. All that you did before you have to forget. No one will cause trouble for you. Whatever you did before, forget about it. No one can harm you. The Disciple should never go the other places but to Satguru no matter how bad the conditions become.

*Sukh Me Tujhe Na Bhulun, Dukh Me Na Har Manu.*

*Aisa Prabhav Bhar De, Mere Adhir Man Me.*

This is for you own benefit.

## **Becoming a Gurumukh (Guru Centric)**

Now how to become a Gurumukh? Dharamdas ji asked Sahib, how a Gurumukh could be identified. Sahib said-

*Jab Lag Tan Me Hans Rahai, Nirkhe Shabd Antai Nahin Jai.*

Means for the time you have got breathe in your body, never disobey your Guru's words.

*Guru Agya Nirkhat Rahe, Jaise Manihin Bhujang.*

Pay close attention to words of Guru. 'Bhujang' refers to snake. His all concentration is always on that Mani-Gem. Whenever it heads out to in search of food and it has to keep Mani outside, even then his whole attention is on the Mani. It never wavers.

*Kahain Kabir Dharamdas Se, Yeh Gurumukh Ko Ang.*

This is being Gurumukh. This lightens the heart and destroys the ills of intellects. Guru Nanak dev ji says-

*Shabdhi Seve So Gurumukh Hoi.*

The first thing is that which I told you? Whatever words were spoken, not for my benefit? Whom do they benefit? It is for you only.

If someone is lying 50 times in a day and saying he is a devotee then that is making fun of devotion. He will not be worthy in your eyes also. Secondly, the one who consume alcohols and uses drugs, his value will also decrease in your eyes. The one who is leaving his wife for another woman, you can't have a better opinion about him. The one who gamble will appear idle in your eyes every time. Those who are cheating or commit treachery, they will also don't have any value in your eyes. The one who is killing other beings can't have a place in your heart.

All these are the shortcomings. To get rid of them, you have been told to not commit those things. These are not correct. Why because then you will worth nothing. Right now as a Naami, you are very worthy.

Sometime circumstances arise when you feel like whatever Guru is saying is not correct and what my mind is telling me is correct. No, don't do it. Whenever you will



use mind, it will only bounce you back in to the world. So, bow down to Guru, don't use your own intellect before him.

*Naam Satya Guru Satya Ho, Aap Satya Jo Hoye.*

*Teen Satya Jab Ek Ho, Vish Se Amrit Hoye.*

What is this third type of truth? Whatever your Guru says, follow him. Never use your own intelligence and don't follow your mind. Always follow Guru.

*Khaki Ho Guru Key Charan Me, To Tujhe Manjil Mil.*

Don't think that whatever you are doing is correct.

*Mujhe Hai Kam Satguru Se, Duniya Ruthe To Ruthan De.*

Sometimes situation arises when the whole world seems to work fine but Guru doesn't, even then, follow Guru. A Mahapurush doesn't flow with the stream of world. He is outside that flow. He is outside limits of Maya and Mind. So follow him. Then Victory is in your hand.

If the world tells you to bow at a place, then don't. Even if someone gets angry with you for that then let them be. (Tell them that you'r following the words of your Guru, do not argue)

*Guru Agya Le Aavhi, Guru Agya Le Jaye.*

*Kahain Kabir Va Das Fir, Bahu Vidhi Amrit Paye.*

There is nothing greater than the command of Guru. Those who are following it are Gurumukh.

*Guru Agya Le Aavhi, Guru Agya Le Jaye.*

This is devotion to Guru.

*Guru Bhakti Atal Aman Adol Dharman, Yeh Saras Duja Nahin.*

*Jap Yog Vrat Tap Dan Puja, Trin Sdrish Yeh Jag Kahi.*

Pilgrims are like straws in front of Devotion of Satguru. Then, you have to serve him with body, mind and wealth. This is the importance of the Satguru Bhakti. Sahib says-

*Guru Seva Jo Kare Subhaga, Janm Janm Ka Patak Bhaja.*

Your all sins will be erased. Furthermore,

*Guru Seva Se Hriday Prakash.*

The heart will illumin.

*Durmati Bhaje Patak Nashe.*

Sins will be erased. 'Subhaga' refers to ones who are blessed. Service to the Satguru means success. This would be done by three ways.

At one place, Sahib mentions four religion of the pupil. A follower should have four Dharma.

First- *Tan Man Dhan Se Guru Ki Seva.*

It is because service to Guru helps one reach the Param Tatva- reality (Serve the organization). Therefore, it is mentioned in the Shashtras, the service of Guru.

If you want to make a place for yourself in the heart of your Guru then do it by serving him, otherwise you wouldn't be able to. Nanak dev ji says-

*Suseva Bas Sahiba.*

Sahib says-

*Namvant Bahute Mile, Dhyantant Anek.*

*Kahain Kabir Dharamdas Se, Guruvanta Koi Ek.*

There are many who are in remembrance of Naam, many who meditate. However the rare one is in service of his Guru, tells Sahib to Dharmdas.

Secondly, *Seva Me Vishay Ko Tyage.*

It means sacrifice all tendencies in seva. It is not proper if one play mischief whole day in bad deeds and then he claims that he is a devotee. His lifestyle and conduct should be simple and good.

Thirdly, *Man Me Ahankar Na Aane.*

There shouldn't be proud in service.

Fourthly, *Guru Ke Shabd Pratiti.*

Sahib says-

*Guru Agya Le Aavhi, Guru Agya Le Jahin.*

*Kahain Kabir Ta Das Ko, Teen Lok Dar Nahin.*

*Guru Samrath Jehi Sam Hade, Kami Kahu Ko Das.*

*Ridhi Sidhi Seva Kare, Mukti Na Chhade Sathe.*

That's where faith comes in action. These four Dharma should be in a pupil. From four of them, two are of great importance.

*Guru Seva Baki Nischay Kar.*

Serving the Guru and then faith in the words of Guru.

*Jo Koi Gahe Chale Yam Jeeti.*

Those who win over these two will be able to cross Sansar Sagar and reach their destination, Amarlok.

*Guru Shishya Aur Ishvar, Mil Kina Bhakti Vivek.*

*Teeno Trichara Bani, Aage Ganga Ek.*

*Guru Samana Shishya Me, Shishya Liya Kar Neh.*

*Bilgaye Bilge Nahin, Ek Roop Do Deh.*

Sahib even said-

*Guru Ka Kathan Man Sab Lije, Satya Asatys Vichar Na Kije.*

He is saying, follow every instruction of Guru. Don't use your own intelligence to judge whether it is right or wrong. Just as for the farming, the soil should be best and farmer should have the proper knowledge. Similarly, after Naam Dhan pupil should be at his best.

*Khelna Ho To Kheliye, Pakka Hokar Khel.*

*Kachi Sarson Per Ke, Khadi Bhaya Na Tel.*

## **Attend Satsang**

The time, for which you sit in Satsang, it comes under devotion to Guru. This is even greater than Dhyana-concentration and Bhajan. Devotion can't be obtained without Satsang. Goswami ji says-

*Bhakti Swantar Sakal Gun Khani,*

*Binu Satsang Na Pavat Prani.*

*Bhakti Nirupan Vividh Vidhana,*

*Kshma Sat Sheel Nidhana.*

Devotion is that which bears the fruit of virtue. Now what is Satsang? We think that listening to stories is Satsang. Stories are events that have passed. Sahib says-

*Mala Lakkad Puja Pathar, Tirth Hai Sab Pani.*

*Kahain Kabir Suno Bhai Sadho, Charo Ved Kahani.*

Satsang is related to heart. A tale is with Mind. A Story telling can be done by anyone. It is memorised and then told to others. However, Satsang provides you the Devotion.

Firstly, let's understand the meaning of the word Devotion. It means the erasing of your senses. Sahib says no one is able to do that.

*Chaudah Lok Base Bhag Mahi, Bhag Se Kou Nyara Nahin.*  
No one is beyond them.

*Gyan Chadriya Jisne Lini, Maili Kar Dhar Dini.*  
*Ek Kabira Jatan Se Lini, Jyon Ki Tyon Dhar Dini.*  
*Chadriya Jhini Re Jhini.*

You must have witnessed that people while giving Satsang become emotional, they began to cry but a Mahapurush doesn't do that. Because

*Man Hi Rove, Man Hi Gave....*

Sahib says- *Bahar Na Dikhlaye, Andar Kijiye Het.*

This all is the work of mind. This is not devotion. To ring bells is not devotion. This is the act of Kal. Those who act outwardly and do things like that to show their devotions are not true devotees. Sahib says this is not devotion.

So the one who is guiding you should be tested whether they have attained God or they are just telling you from the Books they have read. Otherwise he is not a complete Guru, a Satguru. A complete Guru keeps himself far away from sex and married life, on attaining complete awareness of truth, he will give up all that (If not a Celibate). Being in the company of such Guru and developing devotion is known as Satsang. A moment with such a Sant in devotion is called Satsang, it is said-

*Sat Swag Au Apvarg, Dharaun Tula Ik Ang.*  
*Tahi Sakal Mil Nahin Tule, Je Kshan Lau Satsang.*

Satsang provides you with three things. Its three advantages are-

### **Satsang Resolves The Doubts.**

Firstly, Satsang provides you the solution to the doubts. Whenever we listen to a Mahapurush, we receive Adyatmic Wisdom from their pure Intellect. You will get your answers. There is difference between Satsang and Storytelling. In a tale, the stories of Vedas and Shashtras are told. These are the explanations. We are not denying their place. Mahapurush talk about Atam- tatva. Hence,

Satsang solves all the doubts. It removes the darkness from the heart.

### **Satsang Helps to Concentrate**

In the presence of Mahapurush, the whole environment becomes concentrated. He neither grows his hair long nor does he wear colored clothes (No physical symbolism).

*Maan Na Rangaye Yogi, Kapda Rangaye Liya.*

A worldly man's Surti is wandering in this world. By visiting a Mahapurush, the Surti- Concentration becomes focused (One Pointed) and he is awakened.

### **Satsang Charges you with Spiritual powers**

Thirdly, a spiritual rays emanates from Satguru's Body, which is receive. When we listen to them, we receive their rays which increases the Adyatmic powers in us.

The energy which is emitted from Mahapurush fills the environment. Even science affirms that rays emit from humans.

If someone arrives in your home, then his rays remains and reflects in the house for many days. You have intuition that let you know who is going to arrive.

Sometimes you are thinking about someone and then the person you thought arrives. Those rays reach you before that person arrives. You can experience it. When these Spiritual rays of Mahapurush reach the bodies they help you understand your own identity, your own base.

*Kabir Sangat Sadhu Ki, Jyon Gandi Ki Bas.*

*Jo Gandi Kuchh Det Nahin, To Bhi Bas Suvas.*

The power provided by these Mahapurush is more than the power that you get from deep devotion. When the Naam Diksha is given then we receive the power of Naam. After that one experience elevating life.

.....these rays from the Mahapurush blesses with calmness and peace.

Scientists say that there is power in the flower of rose, it rejuvenates you, provide you the power. Nehru ji used to keep rose with him. Whenever he entered a garden he

experienced a calmness. Similarly, these Spiritual powers provide you peace and calmness. Hence, there is profit from the auspicious sight of Mahapurush.

*Kabira Man Panchhi Bhaya, Ud Ke Chala Akash.*

*Swarg Lok Khali Pada, Sahib Santan Pas.*

Ramayana says-

*Nahin Dridra Sam Dukh Jam Aana*

*Sant Milan Sam Sukh Nahin Jana.*

Hence, faith and self-esteem will increase in the Satsang of Mahapurush, the Soul in us becomes receptive. Hence, Mahapurush wants you to listen to Satsang. Therefore, Guru must be selected by taking few things into consideration, Satsang. But he shouldn't be tested after that. Initially, you are independent, solve your doubts. That's why Satsang is a way to solve your doubts.

### **Auspicious Sight-Dhahran of Satguru Always**

*Guru Ka Darshan Kijiye, Din Me Kai Kai Bar.*

*Asuya Ka Meh Jyon, Bahut Kare Upkar.*

What is in the pure cloud? When a drop of Swati falls in the stomach of the shell, it turns into a pearl. When that same drop falls into a bamboo Then it is called 'banslochan', when the drop fell onto a stone, it becomes 'Paras', when it falls in the ear of an elephant then it becomes 'Gajmukta' and when it fell into a Banana it becomes 'karpur'. So it has many profits. Therefore, the sight of a complete Guru is incredible.

To have Dharsan of your Guru is the Guru Bhakti. It has its importance. Hence, you are asked to have Dharsan of Satguru once or twice in a day or many more times if you can. So why is there so much importance Dharsan? What do we get from it? Let's see.

A human has three types of powers Bhowtik -Elements, Divik- Divine and Adyatmik- Spiritual Powers. From the materialistic perception, human is a very efficient being. The earth has been decorated with these powers only. It has

been used to create incredible things. Our children complete our incomplete works, similarly, God has created the earth moon, sun, stars, water, mountains etc., but it has been then rejuvenated and decorated by the human only. He made Roads by cutting through the Mountains, Houses were constructed and in some places tall Buildings too. All of these were not created by the God. Then there is Telephone, Airplanes and what not. These were created by the human not by the God in the sky. Behind all this there is a power of elements with man. However, this power of elements has limits. If someone thinks that he can will some things to fly, he cannot, he has so such powers, and it will do the work for which it is made. Our eyes have vision till a certain limit. After that distance we are unable to see clearly. Our ears also have a limit, one kilometer distance, even if someone is shouts no one can hear it. Therefore, these physical powers have a limit. Still it carries out big deeds.

Then above them there are Divine powers. These are also within the humans, but humans are unaware of them. They are situated on five places in our body. Common man is unaware of these powers and doesn't use them. If we do not use a thing for a long period of time, it ceases to work properly. If we don't use a vehicle for some time then its machinery begins to stop working properly, it can't function properly after that. Similarly, the humans have not used these powers and now these are in hibernation, they are not awakened.

Yogis awaken these powers with the help of yoga, therefore they are powerful than ordinary human. Some yogis awaken their powers by concentrating in the middle of the eye and they become powerful than others. An ordinary human cannot look at such yogi in to his eyes because that part of the brain illuminates. Then some obtain these powers by concentrating on the Agyachakra.

Others stabilize their concentration in the Banknaal, where they listen to the various sounds and obtain Sidhi powers. Then, there comes the spiritual powers. These also reside within a human but he can't access them by themselves.

*Bin Satguru Pave Nahin, Koi Kotin Kare Upaye.*

Thus, the treasure of these spiritual powers are manifested only in the Saints and Satguru. So without the grace of Sant Satguru you can't obtain these spiritual powers.

An infant's energy source is, breast feeding. Just like that Guru is a source. His concentration is source of energy. This is the easy way. Even if you don't do any deep devotion, you will be transformed.

A person came from army and said I was a very bad human before, I used to start beating anyone anytime, but now I have changed and I am not even aware of this transformation. I told him this thing.

Me: this is the power of concentration/meditation.

He: I have never meditated.

Me: this is the power of Naam.

He: I haven't done it.

Me: this is the deed of Satsang.

He: I don't listen to Satsang.

Me: this is the power of Dharsan.

He: yes, I have Dharsan of you a lot.

This was the truth, I didn't want to say it beforehand, but in the end I had to say it. Auspicious Sighting of Satguru provides a great deal of energy. Meditation is done as an option for Dharsan.

When we go to Saints, this spiritual energy is obtained by three methods:-

By Auspicious Sight: Dharsan; firstly, when the Guru looks at us then it sends energy in to us. That's why when we go to Guru we pray them to keep auspicious sight on us. Gadhari had made the Duryodhan's body frigid with her power of sight only. Means sight can play with the Divine powers then why not with the Spiritual powers.



By Touch of his Holy feet: Parshan ; this energy could also be possessed by the touch. This can be done by touching anywhere but touching feet has somehow become a rule.

By Sound: Sambhasan; then the other method to reach these rays towards us is sound. Hence, the Satsang has a lot of importance. *Dhanya Ghadi Jab Ho Satsanga.*

You must have listened that a rishi urged someone and incinerated him. Means sound controlled the Divine powers. Similar is the case with the Spiritual powers.

Due to these reasons, Guru's Dharsan hold so much importance. Whenever Guru is nearby, you should have Dharsan of him again and again. So Sahib says-

*Kai Bar Na Hoi Sake, Doye Waqt Kar Lei.*

*Satguru Darshan Kekiye, Kaal Daga Nahi Dei.*

He says that you should sight Guru Minimum two times a day. But even that it is not possible then Sahib says-

*Doye Waqt Na Ho Sake, Din Me Karai Ik Bar.*

*Satguru Darshan Ke Kiye, Utre Bhavjal Par.*

He is saying that then do it once in a day. it will cross you over this world. If we don't eat in a day then we feel weakness, similarly, if we eat the next day then the weakness vanishes away. The food is a source of energy. So, Sahib says-

*Ek Dina Na Kari Sake, Duje Din Kari Lehi.*

*Satguru Darshan Ke Kiye, Pave Uttam Dehi.*

But if Guru is far away then there is an option for that too-

*Duje Din Na Kar Sake, Chauthi Din Kar Jaye*

*Satguru Darshan Ke Kiye, Moksh Mukti Phal Paye.*

He is saying then do it in four days, you will be worthy of moksh. If you don't feed yourself for three days then there would be weakness but even if you eat at the fourth day then your energy will be sufficed. So similarly, the mind will broaden but after that with energy it will reduce to its original size. The veil that has fallen on the mind and maya needs energy to unveil itself. So we should obtain

this energy from the auspicious sight of Guru from time to time. But even if that is not even possible, Guru is very far away then what. Sahib has also given the solution to this-

*Chauthe Din Nahin Kar Sakae, Ar Bar Karu Jaye.*

*Yame Vilamb Na Kijiye, Kahai Kabir Samujhaye.*

Now here Sahib is cautioning you. it is said that if possible then Have Dharsan of your Guru, at least one week. Don't put it away otherwise, the Soul will rust and the power of Mind will increase and the control of the mind over the Soul will increase. Spiritual power is responsible for the un-veiling of control of mind over the Soul so the Dharsan of Guru should be taken again and again. As many times you can. There could be many hindrances in this task but you have to overpower them all. Sahib says-

*Mata Pita Sut Istri, Bandhu Kutamb Ko Jan.*

*Guru Darshan Ko Jab Chale, Ye Atkave Aan.*

*Unka Atka Na Rahe, Guru Darshan Ko Jaye.*

*Kahai Kabir So Sant Jan, Moksh Mukti Phal Jaye.*

These will create hindrances in your path, but don't let them stop, because you need to recharge that energy.

A tree obtain energy from the soil but still it needs the energy of the Sun for proper nutrition and to grow properly. Similarly, a human with the powers can't transcend this world without the Spiritual powers which can only be obtained by the Satguru. So that's why the Dharsan of the Guru is necessary always. Sahib says-

*Abhin Nahin Guru Kai Bacha, Abhin Kachha Re Kacha.*

*Kahin Gupt Kahin Pargat Hove, Gokul Mathura Kashi.*

*Pavan Chadave Sidh Kahave, Hoya Surya Lok A Vasi.*

*Tabhun Nahin Guru Kai Bacha, Abhin Kachha Re Kacha.*

Sahib is saying that even if you obtain so much powers that you can teleport to anywhere, like from Jammu to Kashi or from Mathura to Kailash, even then you have not obtained the Adyatmic powers. You have not received that source of strength, therefore,

*Abhin Kachha Re Kacha.*

Untill he has not received the fundamental Spiritual energy (Mool Urja) from the Satguru, he is incomplete. Furthermore,

*Kari Asnan Bhahut Chadave, Brahm Agni Udgare Ga.*

*Jal Ke Upar Asan Mare, Jo Bolai So Hovega.*

*Tabhun Nahin Guru Kai Bacha, Abhin Kachha Re Kacha.*

Even if one obtain such power that your words becomes true, even than he is not complete. He is still incomplete.

*Jo Koi Kahe Avinashi, Jyoti Swaroop Lakhavega.*

*Ved Vividh Ke Marg Chhane, Tan Lakkad Kari Darega.*

*Tabhun Nahin Guru Kai Bacha, Abhin Kacha Re Kacha.*

Even if one has the knowledge of the four Vedas, and by devotion make his body like wood even then Sahib says that he is not complete. Even then 'kacha re kacha'. Then, he says-

*Jogi Hoyake Jog Kamavae, Rom Rom Kari Chhanega.*

*Teen Lok Me Kachhu Na Chhode, Pura Jog Kamavega.*

*Tabhun Nahin Guru Ai Bacha, Abhin Kacha Re Kacha.*

It does not matter how much Yog one can do. Even if he attains the Siddhi power so strong that he can reach anywhere in three loks. Still he is unripe.

*Tabhun Nahin Guru Kai Bacha, Abhinkacha Re Kacha.*

Furthermore,

*Ek Shunya Ko Kaun Kahave, Sat Shunya Le Javega.*

*Mahashunya Par Asan Mare, Saham Ka Ghar Pavega.*

*Tabhun Nahin Guru Kai Bacha, Abhin Kacha Re Kacha.*

Even if someone reach Mahashunya which is above Shunya, obtain Soham, still he is incomplete. So even after all this he is still incomplete. Why? Because you have not obtained the fundamental Spiritual energy from the Satguru. That's why-

*Jog Bhog Se Nayara Hove, Nih Akshar Nahin Bhavega.*

*Had Behad Ajpa Se Bhage, Nij Swaroop Ko Pavega.*

*Ab Bhaya Re Guru Kai Bacha, Ab Pakka Re Pakka.*

*Kahain Kabir Thehar Pad Ane, Jo Teen Kaal Nahin Nasat.*

*Naam Roop Yash Joda Bahutai, Parkhat Chhute Sansat.*

*Ab Bhaya Re Guru Ke Bacha, Ab Pakka Re Pakka.*

When the person getting beyond the yog and others practices obtains the Naam from the Satguru, only then he will become the child of the Guru. That will make him complete, otherwise he will remain unripe. This means that the Naam given by the Satguru was basic spiritual energy. Without it an Individual can't cross this worldly ocean of Life and Death. With the Dharsan of Satguru this power increases. This energy could be obtained by the meditation but it can be obtained in abundance by the Dharsan of Guru. Meditation or concentration is just an option for this Dharsan. In concentration we visualise the Satguru face and try to obtain the energy from it. However if the Satguru is in front then the energy is obtained directly. Hence, according to the Shashtras, if Guru is in front of you then you shouldn't close your eyes because at that time you obtain energy directly, you don't have to concentration for that. So to make you understand the importance of Dharsan of Guru, Sahib says-

*Bar Bar Na Kari Sake, Pakse Paksh Kare Soye.*

*Kahai Kabir Ta Das Ka, Janam Sufal Hi Hoya.*

He is saying that if you are unable to have Dharsan of your Guru frequently, then you should do it in fifteen days, your life would be blessed. But sometimes even that can't be done. Humen are sometimes tangled up in worldly worries. So for them, Sahib says-

*Pakshe Paksh Na Kari Sake, Mas Maas Karu Jaye.*

*Yame Der Na Laiye, Kahain Kabir Samujhaye.*

He is saying then it should be done once in a month. Sahib urges that the Dharsan of Guru is very important, once in a month. You will feel weak and Mind will have stronger hold and control over you. However if you take Dharsan of your Guru once in a month then that lack of energy will vanish. In circumstances where we can't have Dharsan of our Guru, then in that case we should meditate on him. It should be a top priority to have Dharsan of your Satguru but if it is not possible then the option is

concentration. But even than Dharsan is important. If there is some financial problem to travel to take Dharsan, then for them Sahib says-

*Mas Mas Na Kari Sae, Chhathe Mas Albat.*

*Ya Me Dheel Na Kijiye, Kahai Kabir Avigat.*

He is saying that those followers who can't even have Dharsan of his Guru within six months, they must have Dharsan at least once a year. Even they can challenge Yama, The lord of Death.

However, if one is unable to have Dharsan even once a year, then there is no option for people like them.

*Baras Baras Na Kari Sake, Tako Lage Dosh.*

*Kahai Kabir Va Jeev So, Kabhun Na Pave Moksh.*

There are many lovers in the world. All talk about love and its glory. But none knows as to what true love is.

*Preet Bahut Sansar Mein, Nana Vidhi Ki Hoye.*

*Uttam Preeti So Janiye, Satguru Se Jo Hoye.*

There are many kinds of love in the world but the true love is that which one has for the Satguru. All other kinds of love are polluted as well as mortal but the love for a Satguru is the best of all.

It is not limited to this world alone. It extends beyond the limits of the world and is related to the 4th Loka. Thus it is unending and is the only medium for realising Param Purush

*Yeh To Ghar Hai Prem Ka, Khala Ka Ghar Nahin.*

*Shish Utarey Bhuyi Dharai, Tabb Paithe Ghar Mahin.*

Sahibji says that it is not easy to love. In order to love the Satguru one has to shun one's ego. He says to Dharam Dass that he can come to him (Sahibji) if he is prepared to do so.

*Guru Sahib To Ek Hain, Dooja Sabb Akar. Aapa Taji Ke Prabhu Bhajai, Tabb Pavey Deedar.*

In fact, a Satguru and Sahibji are the two faces of the same coin. There is only the difference of form. If a devotee remains absorbed in his satguru with true devotion, he can surely realise Paramatma. This can be possible only if he is ego free



## **11. What is Sahaj Marg, Easy Path. (Path of surrender and Grace)**

To obtain the Paramatma tatva, there are three lines-threads-

**1. Yog Marg**

**2. Gyan Marg**

**3. Bhakti Marg**

Some mentioning Yog Marg, someone is going for Gyan Marg and the others look up to Bhakti Marg. Three paths could be seen. If we observe it carefully, we will find that all the people in the world are following one of these paths. These three paths are visible. These three threads need to be analyzed. Where would we reach via these paths?

### **What is Yog Marg?**

To enter the inner worlds there are three threads/methods: Meen-Fish, Papeel-Ant and Vihangam-Bird. Many people are talking about Yog and attainments. We notice that in the Yog or Meditation there are five Mudras. Yog (Subtle) is done with five Mudras. All the great panths or Schools of Yoga in India are following this direction.

Can the Param Moksh be obtained by the chachari mudra? Sahib disagrees with it. We can accumulate some Siddhi powers by this meditation but we can not reach the Paramatma tatva. We can't overcome the internal inimical powers with this Sadhana. Even Rishi Parashar was un able to win over Kamdev-lord of sex by his long years of penance. The sadhana of Kapil Muni was disrupted by anger. So it can be concluded that we can't control those who have their Soul on mercy of six enemies (Desire, Anger, Lust, Pride and Hatered) with the help of Yog. Because the people who did devotions at great length of time were influenced by this internal enemies.

As long as human are under the control of Mind and Maya, till then enlightenment is impossible.

*He Hansa Tu Amar Lok Ka, Pada Kaal Bas Aai.*

*Panch Pachis Teen Ka Pinjda, Jamein Tohi Rakha Bharmai.*

Your enemy is only your Mind, no one else. Hence, Mind can't be won over with Yog. Whenever one take to any known path he should enquire as to what he will find and what is the appropriate thread/method to attain that.

In the five mudras, some chant the onkaar. Onkaar is the name of Niranjan (Formless God). However the true Naam is hidden. Therefore with the help of onkaar you can't get the Param-tatva. Further Param-tatva can't be obtain by the Soham. Sahib says-

*Jo Jan Hoihain Jauhari, Shabd Lehu Bilagaye.*

*Saham Soham Jap Mua, Mithya Janm Ganvaye.*

Shukdev Muni was the specialist of Soham shabad of Agochri Mudra, nevertheless, to cross the next stage, he had to go in for Unmuni Mudra. He took King Janak as his Guru. King Janak was the specialist in Unmuni Mudra but even for him to cross the next stage he had to take Ashtavakra as his Guru. Then there is RRankaar word which leads to the tenth door. Brahma, Vishnu and Mahesh were experts in this.

However Kabir Sahib says-

*Brahma Vishnu Maheshadi Le, Rrankaar Ko Jana.*

*Uske Aage Purush Puratan, Uski Khabar Na Jana.*

Even after the opening of tenth door, Soul is unable to come out of the web of Kal.

*Sidh Sadh Tridevadi Le, Panch Shabd Me Atke.*

*Mudra Sadh Rahe Ghat Bheetar, Phir Aundhe Muh Latke.*

This cycle brings one in to this world again and again. Hence, any Mudra which was done by our Munis, Yogis, Yogeshwar etc were unable to take them to Amarlok or Mahanirvana.

With the help of these Mudras we can never reach Amar lok. Sahib and Sants have not given any instances of Peer-Paigambar or munis succeeding with such Mudras.

They have not given explanation on the character of any

deity. Sahib says that all could only reach up to the three worlds, no one could travel further.

You can't reach mars with a helicopter; it's beyond the capability of a helicopter. Similarly, that country is also out of the reach for the five Mudras. That's why Sahib doesn't give any instances of munis. Therefore he was protested in large scale. Because the path which we have taken for so long, we are afraid to let it go. We are afraid that, it is like committing sin, if we give it up.

.....so the Sants Said that Param-tatva can't be obtained by Yog. In a debate with Gorakhnath ji, Sahib says-

*Ida Vinshe Pingla Vinshe, Vinshe Sushumra Nadi.*

*Kahain Kabir Suno Ho Gorakh, Kahan Lagao Tadi.*

When breath enters Bhanknal, breath can be controled Sahib has said, "At the time of death every thing (Ida, Pingle and Shushumna nadis) will be destroyed. Then where will you concentrate? Your foundation itself is weak." Concentration (Dhyan) as per Sant Matt means it is not same with Yog of Yog Matt. Sahib says that with these you can't get rid of the subtle web of Mind. Notice, at times the Yogis are afflicted with lust as well as anger. Yog is not a bad thing. These will get you many powers but that wouldn't be of any other use because all these are the playthings of Maya. They are the things which are used by mind to stop the being from going towards the Atma gyan. Those Siddhi make the beings get lost in them and doesn't let them free. They do not try to go farther up. Sahib says-

*Koi Koi Pahuncha Brahm Lok Mein, Dhar Maya Le Aai.*

Attracted to these miraculous powers the being gets sidetracked from his main goal. You hear that with these powers the Munis have only conducted violently and brutally. By these powers you are only hurting others. But a real Mahatma doesn't hurt anyone. We are not decrying them because they were not at fault here; they were within



the limits of Niranjana when Kapil muni incinerated 60000 sons of King Sagar then what it was. Means they were not able to win over the internal enemies. Durvasa ji cursed 560 millions Yadavs, what was that. If they are not able to control anger after years of worshipping then how you can obtain Atam gyan with this. There the mind needs to be destroyed completely, the lust and anger are simply the hands of Mind.

Take for instance Parashar, what he did with machhodari was not morally correct for an Atam gyani. Then what was the achievement of all that long years of worshipping. The Girl tried to save herself. She said that the Sun is watching, and then Parashar covered the Sun with Clouds. When the Girl argued that the Water is watching, with the power of his penance he covered the water with sand. The Girl still wanted to defend herself. She argued that she is the daughter of a fisherman and her flesh reeks of fish. At that Parashar with his powers fragranced her body whose scent spread to a large area 12Km radius. He was able to do all of this with those powers. However in the end when lust came over him, he wasn't able to resist it and ended in engaging sexual intercourse with the young Girl. The Girl wanted to save herself but the man proved to be too much powerful. Will you call him Atam gyani?

An atam gyani is the one who sees Soul in everyone. He doesn't get attracted towards the body. Is this an insult no, this is to make clear to you that what you would get from such worship. Also, with the worshipping of deities one can't reach Amar lok. Kabir Sahib says that we are not decrying anyone; we are just mentioning that is what you will obtain from such devotion and where would you reach through it. But the world protests.

....so this means that we can't get out of the grip of Mind and Maya with the help of Yog. Mind is very powerful and there are proofs that even after the Yog Sadhna humen are unable to control the Mind.

## **What is Gyan Marg?**

Gyan marg implies to grasping Param-tatva with the help of knowledge. Are we the opposed to knowledge? No. Ravan was a genius, but under the influence of lust he abducted the other's wife. He had the knowledge of four Vedas. He was efficient in Adminstration. When he was dying, Ram ji sent Lakshman to learn the Art of adminstration from him. Means he was such a genius but he remained within the limits of Mind and Maya. He was unable to get out of the network of lust.

## **What is Bhakti-Yog?**

Bhakti implies banishment of the internal deformities. A true Bhakta is one who doesn't involve in sensual pleasures. You should stay away from this. But the people are moved far away from real Bhakti in this Kalyug. But the Sants say that don't worry, Satguru will help you cross this worldly ocean of life, attain Param Moksh. There is no glory for Guru in Yog. So you will say that the devotion is diminished. No.

*Bhakti Swatantra Sakal Gun Khani,*

*Binu Satsang Na Pave Prani.*

But being in devotion is not an easy task.

So there are these three paths. The path of Sants is different from these. Let's understand the concept of Path of Sant (Sant- matt).

## **The Simple Path of Sants**

The Sant Matt follows Sahaj-marg, the elegant and simple path of Bringa. This is the path sharanagati, Complete Surrender. Sahib says you don't have to do anything, Satguru will grant you Param Moksh with Krupa-Grace. (Moksh moolam Guru Krupa)

In Yog-Marg, there is importance of Yoga-Action, not the Guru. In Gyan-Marg, the importance is for knowledge not Guru; and in Bhakti-Marg the importance is for devotion not Guru. But in the Sahaj Marg of Sant Matt there is only the importance of Satguru. The student only

needs to stay in the shadow of his Satguru. All the other work would be done by Satguru. Sahib says-

*Teen Lok Nav Khand Mein, Guru Se Bada Na Hoye.  
Karta Kare Na Kar Sake, Guru Kare So Hoye.*

Guru does everything. The sayings of Kabir Sahib are establishing the importance of a Satguru.

*Kabir Hari Ke Ruthte, Guru Ki Sharani Jaye.  
Kahain Kabir Guru Ruthte, Prabhu Nahin Hot Sahaye.  
Kabir Te Nar Andh Hain, Guru Ko Kehte Aur.  
Hari Ruthe Guru Thaur Hai, Guru Ruthe Nahin Thaur.*

Can you find it somewhere else? No, this much importance of a Guru can't be found anywhere else. If we go to Yog-kal we will witness that there have been feuds between a Guru and his student but the Sant Matt says-

*Guru Gunge Guru Banvare, Guru Ke Rahiye Das.  
Jo Guru Bheje Narak Mein, To Swarg Ki Rakhiye Aas.*

.....so there comes the concept of sharanagati. This is a very big change. Those who take shelter are protected by the one who shelter them...this is a sure thing. See, Vibhishan had gone to Ram ji. When in the battle Ravan attacked him, the attack was taken upon by Ram ji. If you are in the shelter provided by the Satguru then the powers of Satguru will protect you. Then you need not to make extra efforts for your progress.

*Jo Satguru Ki Sharan Ho Taki,  
Tehi Kuchh Yatan Rahai Nahin Baki.  
Tate Sharanagat Sab Parhai,  
Sharan Gahai Te Jivan Ubarhai.*

If after in the being with the Guru you still need to look after your well being then that means there has been no Sharanagati-surrender. In reality, Sharanagati is a great power in itself. In this, knowledge and power come by itself and all the sins are flushed away. Sharanagati is a great goodness.

*Sharanagat Keh Sab Gun Aave,  
Gyan Bhakti Tehi Mahin Samave.  
Sharan Ho Jab Yeh Nischey Aai,*

*Prabhu Mohi Dono Sakal Sahai.  
Sakal Paap Tako Jari Jaave,  
Jo Satguru Ki Sharan Mein Aave.*

Those who are in the shelter of Guru, all his works are completed by Guru. The similar words were being said by a Mahatma in a Satsang. There was a man sitting there. He asked him if we don't eat then will the Lord feed us. The mahatma replied in affirmative. That man left eating food from that day; he wanted to see how Lord would feed him. He didn't eat for full day. His wife asked him to take food. Lord tried to feed him through his wife with affection. But man didn't eat it. The hunger increased the next day; the house was also flooding with smell of food, so the man went to forest and sat there. There was a marriage ceremony taking place there nearby. When the time came for feast, people brought some food to the man under the tree thinking he would be hungry but he still refused. The people left the food there and left. The smell of food overwhelmed him so he sat under another tree. When night fell two thieves came there, seeing food they began to partake that food but Lord entered one thief and told the other that there could be poison in this. The second One replied yes and they began to search for the person. They saw that man sitting under the tree. They caught him and said you are very clever. You want to poison and take away our possessions. The man replied that I don't know anything. I haven't poisoned anything. One of them asked man to eat the sweet. The man replied "I won't eat it". The other thief said there is something. They beat the man up and put the sweet in his mouth forcefully. Then the same way all the other things were fed forcefully. If he refused then he was beaten up.

On the next day, the man fell at the feet of Mahatma and said it is true; Lord can make us eat even when we don't want to.

This is the truth, firstly he will try with affection and care and after that he will try force. But this can only happen if we have faith. If we are full of treachery and cheating then it won't happen. So the Sharanagati is important.....with pure heart. Let me tell you about Sharanagati.

*Sharanagat Ho Patgun Mahiye,  
Aise Tako Vyora Kahiye.  
Vishi Nishedh Nijguru Ki Teva,  
Dutiye Satguru Preet Aru Seva.  
Tritiye Yeh Nishchey Ur Dhare,  
Mo Adh Bisari Nath Mohi Tare.  
Chathe Yeh Nischey Man Mahi,  
Prabhu Taji Mor Sahayak Nahin.  
Kaise Hu Dukh Sankare Gdha,  
Prabhu Taji Aur Sahaye Na Dhundha.  
Pancham Satguru Murti Ko Dhyana,  
Take Sanmukh Vinti Thana.  
Prabhu Taji Mor Thikana Nahin,  
Pavan Patit Naam Prabhu Aahin.  
Mo Sam Patit Na Katahu Nihara,  
Prabhu Sam Aur Na Taranhara.  
Chhatye Apko Prabhuhin Samarpe,  
Toko Kabhun Kal Nahin Darpe.  
Yeh Shatgn Jo Koi Dhara,  
Sharanagat Pall Mein Kar Para.*

He is saying that there are six characteristics of Sharanagati. Those who will possess these six will be able to cross over in a moment.

### **Following the rules set by the Guru**

Means the rules set by the Guru should not be broken. Like you were told about the seven rules at the time of Naam Dhan, those rules should not be broken. If you are told to not eat meat, then you shouldn't. If gambling is not allowed then you should not do it. If you will disrupt any rule, then the effect will be on your memory. What is need for stealing, cheating or treachery? If you can get food for

only one time then be happy with that but never steal. This is the real devotion. This is the base of Sharanagati, the first step.

### **Loving Service to Satguru**

Means serve your Satguru with body, mind and possessions. When you took Naam Dan then I told you to offer your body, mind and wealth.

But not just like that; by closing your eyes and with pure heart. You gave it to me. The people whom Gorakhnath gave Naam, he didn't gave their body back, they would have to roam and remain with him. But we are not doing that. We returned your body to you, I told you to protect it by thinking of it as yours. You shouldn't do any wrong deed with this body. It was returned to you because there are elders in your house and also for the fact that you have to serve your parents. But whenever I need you, I will call you. A Disciple should serve in the Ashram in time according to their caliber. If you serve physically then no physical harm ill ever befall you. Then your mind was also returned to you. I said that you will need it for care of your family, hence it was returned to you. But you were not allowed to use it for wrong purposes. A Disciple needs to give one tenth part of his earning (As per scriptures) but I didn't ask you, because in case if you unable to, then the words of Guru broken. Then the third thing is Mind. This was not returned to you, I kept it with me.

Why was Mind not returned to you? Because this Mind is associated with all worldly attachments, that's why the Soul is saying that this is mine. When the Mind is given to the Guru then why are you considering it as yours? So don't ever expect respect from your Guru and also break his words.

*Guru Ki Baat Man Sab Lije, Satya Asatya Vichar Na Kije.*

Don't use your logic to judge whether what the Guru is saying is true or not. Whatever he says just have faith in

him; don't use your own logic for his words. Never disobey any order from your Guru. You shouldn't disobey him by thinking about your own benefits. The only success is the service of Guru.

If this body gets the chance of serving Guru, then do it. Because-

*Akhir Yeh Tan Khak Milega....*

All the other deeds will not add into your account. If you are busy in doing your own work like farming business etc., those will not help you. Only Guru's service is of utmost importance. If a Disciple doesn't serve his Guru then it's a crime. Therefore it is a necessary.

*Nanak Jo Guru Seve Apna, Haun Tis Balihari Jaun.*

The service of Guru is a great thing. Sahib says-

*Guru Seve Kate Dukh Papa,  
Janam Janam Ko Mite Santapa.  
Guru Ki Seva Sada Chit Dije,  
Jivan Janam Sufal Kari Lije.  
Chaubis Roop Hari Apuhi Dhariya,  
Guru Seva Kari Sabhi Biriya.  
Shiv Biranchi Guru Seva Kinha,  
Narad Diksha Druv Ko Dinha.  
Sakal Muni Guru Seva Chahi,  
Guru Seva Kari Panth Avgahi.  
Guru Ki Seva Mukti Nij Pave,  
Bahuri Na Hansa Bhavjal Aave.*

Service of Guru brings glory. Even great Munis have served the Gurus. Even Hari incarnated he put his Mind into service of Guru. Those who have attained the human body and don't have a Guru are unlucky but those who have a Guru but still don't serve him is an idiot.

*Yog Dan Jap Tirth Nahana,  
Guru Seva Binu Nishfal Jana.  
Guru Seva Binu Bahu Pachhtave,  
Phiri Phiri Yam Ke Dware Jave.  
Guru Seva Binu Kaun Jo Tare,  
Bhav Sagar Se Bahar Dare.  
Guru Seva Binu Kachhu Na Sari Hai,*

*Mahaandh Kupai Mahan Pari Hai.  
 Guru Seva Binu Ghat Andhiyara,  
 Kaise Prakate Gyan Ujjyara.  
 Guru Seva Bnu Dwandva Andhera,  
 Guru Seva Binu Kaal Ko Chera.  
 Guru Seva Binu Prem Bihuna,  
 Din Din Moh Hoye Bhram Duna.*

Sahib says without Guru's service, Yog, Jap, Tap and all the Pilgrimages are waste. If you won't serve your Guru you will have to face the consequences later. Without his service there can't be light of knowledge. Those who don't possess the attitude of service to his Guru, they neglected Love of Guru.

The Disciple should never bear arrogance in his heart while in the service of Guru. If arrogance is within you then the service of Guru will not be of any value to you. You need to live leaning from your Guru to receive his grace.

*Guru Aage Rakhe Math,  
 Karai Vinay Dukh Meto Nath.  
 Ahaun Adhin Tumhare Dasa,  
 Dehu Apne Charanan Vasa.  
 Yeh Tan Main Tohi Bheint Chadayo,  
 Apni Ichha Kuchh Na Rakhayo.  
 Jo Chaho So Tum Ab Karo,  
 Ya Bhand Ko Jehi Vidhi Bharo.  
 Bhav Dhup Chhanh Mein Daro,  
 Bhav Boro Bhav Taro.  
 Gun Paurush Kachhu O Nahin Mero,  
 Sab Vidhi Sharan Gahi Guru Tero.  
 Main Ab Baitha Nav Tumhari,  
 Asha Nadi So Kariye Pari.  
 Apna Kijai Gariye Bahin,  
 Dhariye Shirpar Hath Gosai.  
 Bahu Vidhi Vinti Guru Se Karai,  
 Man Moh Hriday Nahin Dharai.  
 Dekhi Vinay Guru Hohin Ananda,  
 Tab Pave Sikh Paramananda.*



*Dekhi Prasanta Guru Ki Bhai,  
 Guru Te Kahiye Sheesh Navai.  
 Ridhi Sidhi Phal Main Kachhu Nahin Chahun,  
 Jagat Kamna Ko Nahin Lahun.  
 Churasi Mein Bahu Dukh Payo,  
 Tate Sharan Tumhari Aayo.  
 Hohu Dyal Daya Ab Kije,  
 Dubat Bhav Mein Banh Gahije.*

By watching that devotion in his disciple, the Guru becomes happy. When the Guru becomes happy, then the student can ask anything. The glory of service to ones Satguru is much more than anything. Sahib says-

*Namvant Bahute Mile, Gyanvant Anek.  
 Kahain Kabir Dharamdas Se, Guruvanta Koi Ek.*

Service to the Guru will provide you wonderful results; you will obtain all the pleasantries. Sahib says-

*Ganga Yamuna Badrish Samete,  
 Jaganathadi Dham Hain Tete.  
 Seve Phal Prapat Hoye Na Teto,  
 Guru Seva Mein Pave Phal Teto.*

He is saying that you will get that fruit from Service to the Guru which you can't get from visiting Ganga, Yamuna, Badrinath or Jaganath.

### Faith in Satguru under all Conditions

*Yeh Nischey Ur Dhare, Mo Agh Bisari Nath Mohi Tare.*

Means you need to have faith that even if I do something or not, my Guru will give Param moksh. This faith is a great thing. Body is not given to everyone. But you gave. There was a faith. At the time of Naam Dhan I didn't ask for anything from you, only asked for your faith. What is faith? Faith is that my Guru never lies. Faith that-

*Guru Ko Akhand Brahm Kar Jane,  
 Guru Ko Nahin Manush Kar Mane.*

### Trust your Satguru, no other

*Yeh Nischey Man Mahin, Guru Taji Mor Sahayak Nahin.*

Never look for a support other than from your Satguru. Have belief that no one but my Guru is with me. When you

have found a true Satguru then you don't need to bow to others. Don't do this. If you have Satguru then the power of Satguru is at a highest level, you will be able to get anything. Even if you are unable to get it, stay in his shadow. No matter what the problem, think-

*Duniya Ke Lakhan Sahare, Mera Sahara Tu Hai.*

Don't go to an astrologer or a sayana at the time of crisis. This shouldn't happen.

*Guru Sharanagati Chhadi Kari,*

*Karai Bharosa Aur.*

*Sukh Sampati Ki Keh Chali,*

*Nahin Narak Mein Thaur.*

*So The Sharanagati Should Be Fierce.*

*Ek Aas Vishvas Tumhari,*

*Pada Dwar Sab Vidhi Main Hari.*

Understand the concept of faith. An unripe being would be worried. I just remembered an instance. A lady arrived and said-

Lady- I have headache.

Me- do bhajan.

Lady- I do bhajan, I do Aarti, and I also pay respects to the goddess.

What was this? Means she had not understood the meaning of devotion. A couple brought their mentally disturbed son to me and said that after Naam Dhan he remains alright for few days and then there was disruption. I asked the boy then he replied I am alright. They take me to Sayanas (Tantrik) and don't listen to me. I have complete faith in you but they don't listen to me.

This, you shouldn't do this. This is not faith.

Concentrate on Satguru, and be humble in his presence

*Satguru Murti Ko Dhyana, Take Sanmukh Vinti Thana.*

Means keep concentration on Guru. Your thinking should be-

*Mo Sam Patit Na Kathun Nihara,*

*Prabhu Sam Aur Na Taranhara.*

Never exaggerate yourselves in front of your Guru, always tell him about your shortcomings so that he can get them out of you.

*Main Kami Main Kutlu, Main Avgn Ki Khan.  
Mo Par Kripa Na Chhadiye, Das Aapno Jaan.  
Avgun Kiye To Bahu Kiye, Karat Na Man Haar.  
Bhave Banda Baksh Do, Bhave Gardan Maar.  
Satguru Deen Dayal Ji, Tum Lag Meri Daud.  
Jaise Kag Jahaj Par, Sujhat Kathu Na Thaur.*

If you will exaggerate yourself, there will be nothing left. Sahib says-

*Satguru Ki Maryad Na Dharai,  
Lakh Churasi Kund Mein Parai.  
Guru Ko Shabd Na Sune Agyani,  
Bhavsagar Dube Abhimani.*

Sahib warns you to stay in the orbs of Guru. Those who would defy it will have to face the Chaurasi.

*Guru Ko Dekhi Dharat Abhimana,  
Vyas Bachan Pad Naraknodhana.*

Those who show anger in front of his Guru will burn in hell.

*Guru Ko Gyan Meti Mat Thapi,  
Teen Lok Mein Bado Te Papi.  
Guru Ko Meti Bakhanat Aapa,  
Dharti Bhar Marat Tehi Papa.  
Guru Se Uncha Chadhi Baithe,  
Sat Kund Narak Mein Paithe.*

Those who show their knowledge in order to undermine the Guru's knowledge are most sinful person. The weight of such person is not even supported by this earth. He is trying to sit higher than the Guru. This type of person will rot in seven hells.

*Guru Se Ulta Bachan Sunave, Sat Janam Kodhi Ko Pave.  
Guru Ko Ulat Sunave Baina, Sat Janam Andha Hoya So Naina.*

Those who debate with Guru or backtalk suffer with physical deformations or become blind in seven lives.

*Dou Kar Jori Guru Ke Aage,  
Kari Bahu Vinti Charanan Lage.*

*Ati Shital Bole Sab Baina,  
 Mete Sakal Kap Ke Baina.  
 He Guru Tum Ho Dindyala,  
 Main Hun Deen Karo Pratipala.  
 Tum Bandichhor Atihi Anatha,  
 Bhavjal Budat Pakdo Hatha.  
 Yo Adhin Hoye Shish Jabhin,  
 Shish Par Kripa Karai Guru Tabhin.*

Sahib says that when the Disciple depends completely on Guru, only then he can have the blessings of his Guru.

**Leave all your burden of Sahib in submission.**

*Chhathye Apko Prabhuhin Samarpe,  
 Tako Kabhun Kal Nahi Darpe.*

It means surrender yourself, Leave all the burden of this world on Sahib and see. Keep such feelings in your Heart-

*Jivan ka sab saup diya ab, bhaar tumharey hatho mey/  
 Hai jeet tumharey hatho mey, hai haar tumharey hatho mey//*

Submission is greater than Dhyān and Bhajan, if faith is present then it gives greater benefits. I will narrate you an instance. There was a very innocent Man. After Naam Dhan he came to me and said Guru Ji from the time I have lived a very pleasurable life. He said Guru Ji at the time of Naam Dhan, you asked for our Body, Mind and Possessions by closing your eyes with sankalp from the Heart. I thought that it is a real exchange then I gave it to you. I thought of my wife, my children and my house as yours because I have given it to you. I have a small shop. Whenever I open it, I do it by thinking it as yours shop. You stand there 24 hours and do all the work. Whenever there is loss to happen, you stand forward to spare us from it. Nothing is mine. Everything is as you wish to. I am thinking everything that belongs to me is yours; I am just a servant who has been given the task of serving the family instead staying and serving in the Ashram. All my attachments have vanished. He said a lot of things. He was very innocent, he was saying Guru Ji, you come at night and takes me to places; see there was no ounce of cleverness in

him. See he had devoted himself completely, that's why Sahib had to complete his all work.

Can we be partner in the abstinence of a tatva? What do we have to do? Sahib said something. It has merit. The instance of Brunga was given. He converts any other insect by his sound in another Brunga. But there is one proposition here.

*Bhringi Shabd Keet Jo Mana, Varan Pher Aapan Kar Jana.*

*Koi Koi Keet Param Sukhdai, Pratham Avaz Gahe Chitlai.*

*Koi Dujee Koi Tije Mane, Tan Man Rahit Shabd Hit Jane.*

*Bhringi Shabd Keet Na Gahai, Tau Puni Keet Asre Rahai.*

Some get converted into Brunga in the first attempt. Some take two to three attempts. They hear the sound but they fear make them anxious. Like when women bring their children for blessing they cry because they think that he is a doctor and will give us an injection shot. Because he had visited the doctor formerly. Similarly, the insect thinks that the Brunga will devour me.

*Gurushabd Nischeey Satya Mane, Bhringi Mat Tab Pavai.*

*Taji Sakal Aasa Shabd Basa, Kaga Hans Kahavai.*

The word of Guru is pleasurable. In the process of development of Brunga there is a pulsating sound boo! boo!. Some are not transformed in the first try. Why? Because they are not devoted. Those who are not listening devotedly can't get transformed. If it didn't happen by third try then the Brunga leaves the larve and goes in search of another.

*To Puni Keet Asre Rahai.*

Unable to become Brunga.....he remains in his former form. Swami Paramanand ji explains-

*Bhringi Jo Aan Keet Ko Khud Rang Lagave,*

*Avajj Apni Aansikh Kan Sikhave.*

*Veh Roop Pehla Raha Ek Na Baki,*

*Guru Shabd Se Filfaur Rang Palat So Jave.*

*Koi Aur Kism Karm Ko Jindar Na Dekhe,*

*Bhringi Jo Apme Dhang Keet Dhundh Ke Lave.*

*Veh Dhundh Kam Apne Hi Hum Rang Hamesha,*

*Dil De Ke Usko Tabhi Aone Roop Banave.  
 Dil Usko Dena Chahiye Dildar Koi Ho,  
 Hindu Ya Musalman Kharidar Koi Ho.  
 Hain Keet Lakh Sadme Koi Ek Hi Mera,  
 Jahan Jake Bar Bar Bhiring Karta Hwi Fera.  
 Vahi Keet Jehal Apne Se Gurubat Na Mane,  
 Tab Jake Pas Uske Bhiring Karta Hai Dera.  
 Kehta Hai Keet Tumko Lagi Aan Kharabi,  
 Nahin Akl Thikane Rahi Nahin Ilm Hai Tera.  
 Tu Baat Meri Man Abki Bar Kan Dhar,  
 Ho Meri Tu Damshakl Tera Hove Nibtera.  
 Dil Usko Dena Chahiye Dildar Koi Ho,  
 Hindu Ya Musalman Kharidar Koi Ho.*

Out of 27 lakh of larvae of insects, one may come in the sight of Bringa it makes several rounds in search. Then after giving him his heart he makes it similar to himself. Therefore, it is said that the heart should be given to one, who is worthy of it. He will experience the Truth.

Devotion should be like this. This is surrender. Thoughts come to mind that what is the need of this? In actually these are bound. Soul believes that money is important so it carries out many deeds to attain it. Why there is a need for body, mind and wealth? Why is it being taken away from us? Soul believed that body is mine. Therefore when Soul enters the body it begins to work for it. We can observe this whenever body faces a problem.

*Jabte Jeev Bhayo Sansari,  
 Chhute Na Granthi Na Hoye Sukhari.*

Then it happens to think of wealth as its own. Now it makes efforts to attain it. Whether they are right or wrong it doesn't matter. So this whole universe is with the Mind. (Mano Moolam Idam jagatu- Mind pervades the entire Universe) This Mind binds.

These three (Taan, maan and Dhan) are taken. What is the meaning of this? When you gave body, it ends the confusion that I am body. When wealth is given away then cupidity vanishes. What is giving up mentality? It means

don't use arrogance or memory overtake. Why? Whatever you will do with this mind, it would be treachery. Whatever deeds were being done by memory, intelligence or arrogance is all destructive. These four confuses everyone. Therefore, you must surrender yourself to Guru. Whatever he says, accept it.

....so those who will attain these six features will attain Moksha in a moment. He need not to do anything else. When a child is small then the mother takes care of child at every whim. She feeds him, make him drink, make him sleep and does all kinds of works. But as the child grows, then the mother doesn't take care of him that much. Sure, she put the food in front of him but doesn't feed him with her own hands. Just like that for the time the being stays in the shadow of Guru, till then the Guru take care of him. Guru doesn't get worried over an intelligent follower. Hence, always remain humble in front of Satguru, remain in Sharanagati so that we are in orbs of Satguru and attain our goals easily.

Kabir Sahib says-

*Na Kuch Kiya Na Kari Sakha, Na Karney Yog Sharir/  
Jo Kuch Kiya Sahib Kiya, Bhaya Kabir Kabir//*

The one who directs you towards meritorious actions for Spiritual advancement; he would have persued the same path. This means that he has never seen the Amarlok and Param Purush. His Guru also would not have been a Sant Satguru. Otherwise he will not be directing to Sadhna and Kamaai and his mission is not of a Sant Matt. Satguru like a security guard will stand by you always. You cannot overcome Maya Shakti (power of Illusion) on your own effort. The Satya Naam of Satguru will accomplish this for you. This is Sahaj marg.

*'Mera Hari Mauko Bhajey, Mey Sou Pauv Pasaar//'*  
You need not do any Sadhna. This is Brunga matha.



## 12. Keep Safe from Hypocrites

In the three worlds all are worshipping Kal Purush.

*Gan Gandharv Rishi Muni Aru Deva,*

*Sab Mil Lag Niranjan Seva.*

Why are people worshipping him? There must be a reason for that.

If we take a look around we could see that everyone is worshipping the wrong things. Some are worshipping trees, others rivers, even stones are being worshipped. Now why is that? This is not the fault of humans. They have been directed on the wrong path of devotion. This has been done by some selfish people to get benefit from these practices.

If someone establishes a statue on a mountain and says that this mountain has the statue from other eon then whole of the world will huddle there to pay their respects. They say that if you bow to the statue then all your wishes will be fulfilled. Same is the case with the making holy river/ponds and spreading rumors like those who take bath in the holy water will get rid of all the physical problems. All these are dramas set on worldly stage. Nowadays humans are afflicted with a number of diseases so naturally, a great number of people reach there. Then that water becomes so dirty that even a healthy person could become ill from bathing in there. ***But the world doesn't listen. They bath there, offer money in that place and comes home. No one pay any thought on it. No one tries to understand this drama. This is the wrong devotion. Phony people earn by these methods.*** They have confused the whole society with these methods.

*Khare Syane Sabhi Bhatke, Teen Lok Mein Sabhi Atke.*

Their promotion is at a very large scale. People are innocent, they are easy pray to play, they manipulate and confuse.

Then some village people even collect money on the name of 'Chanda' subscriptions, during festivals seasons. They are collected by force, even the ones who don't want



to give must also to give. Every household is asked to give 50-100 rupees. Poor people forced to give by taking loans. The reason given is that it is for feast and the ritual ceremony to pay heed to Deities. Wow...what devotion. Then what are the slogans. This money is to set, Animal scarifies in the name of the Deity. They are needed to pay tribute to the Deities and that would grant their desires. Sahib makes you understand that these people are only confusing and entangling you. Sahib says-

*Ye Keval Bhram Ke Utpati.*

The opposition to me from the phonies is greater than anyone out there. Treachery and cheating is increasing day by day. Someone is becoming priest, astrologer etc. to hoard wealth. I am not having feud with any caste or deities. My aim is just to point to you that to be warned from phonies and to learn that Lord reside within you not outside.

Even educated people are caught in this confusing web. For small problems people are going to these phonies. They call, come to me. I will make everything better. Then they makes the whole family dance on their toes.

Once drum was beating in Ranjhadi and a lady began to dance to the music. I understood that she has been dancing enough for the phonies before. Now it has become a habit. In the web of phonies, there are not only the uneducated people but educated one too. In an engineer's house, there formed ant hill on the wall. He called me. Then he took me to that room which had ant hill. There was a cloth there. I thought that there were some luxurious tings and I told him to pick the cloth off. Just as he picked the cloth I remembered army. When we went to fight in army, then there we create raised the land somewhat as to create small hills. The same scenario was here. I asked what it is. He replied it is due to my grandfather's death. I replied that this is Ant hill. But he replied that no it is not, it is due to

grandfather's death, it comes back again even after its removal.

Ant hill is harmful. When it is removed first and when it comes back again then it is much stronger than the last one. But a phony used to beat drum for the spirits there and collect money. They were drowned too deep in superstitions by influence of those phonies. So I thought that if I told him simply to remove it then he would not be able to understand. Therefore I told him to remove it on Thursday from 5 to 6 by taking Sahib's name...

....just like that phonies have destroyed the different communities. The people from other communities are doing this, they are superstitious. They are even asking me to do these things like giving money and things like that. They promise not to oppose me, if I encourage these things.

Phonies can go to any lengths to distract you from the path of true devotion (Satya Bhakti), be cautious of them. They will measure you on a balance. They will even oppose you. You just need to be fierce.

### **You will be put on test**

This world is very cruel. I had to go through many hardships to bring the being in to True devotion of the Param Purush because this world belongs to Kal Purush and the being doesn't understand easily. Then the people who come into this path are disrupted by the world. If our Naami has suffered loss somewhere then they taunt that you always speak highly of Sahib Bandgi but now you are in loss.

See, in this world of happiness and sadness the norms are so difficult. No attention is paid to Aatmdev-Soul, the path of devotion and also to the inner peace. If attention is paid then it is to the sorrows of this destructible world. It is due to the norm observed, that's why the great people had to face sorrows. Guru Nanak dev ji had to go to prison, Guru Arjun dev ji had to sit on the burning metal and

Paltoo Sahib Ji was burnt alive. There was so much pain. Mirabai also was treated with so much pain. If the Mahapurush who gave the lessons of true devotion to the society had to go through so much pain then the people who are worshipping Param Purush will also face sorrows. If you will try to leave the world of Kal Purush then obviously the Kal Purush will try his best to stop you from leaving his worlds.

This is only one side of the coin. Now the second side is like this. The security you get from the worshipping of true devotion (satya Bhakti) can't be imagined even from the devotion of Kal Purush. The sustenance provided by the Kal Purush is insignificant to the sustenance provided by the true Naam. The people devoted to the Kal Purush face many sorrows then after that they have to come again on this earth, but even here also they have face sorrows. Firstly, he will not have the inner peace but they are not protected even in times of crisis. This work can only be done by the Satguru as there is no Satguru in the devotion of the Kal Purush, there is only a guide who shows you the path to devotion with the help certain books and scriptures.

Therefore in second aspect we see that lots of big events are happening in this world. Many people are dying but no one is saying anything regarding it. I just want to enquire that if this world belongs to God-Paramatma then why is that Paramatma not protecting them. Means he approves this. During religious pilgrimage many types of accidents are encountered which often results in the death of people. Those people who used to laugh at us that Sahib Bandgi didn't save you, comment that you have been punished by God. Even if someone's leg is broken, someone's arm is broken, some lose their eyes and some even go into coma, even then they say that they have been saved by God. Some of them may die they won't even talk about them but if asked they will reply that they are now free. They have been set free by god. Wow. This is world.

On 12<sup>th</sup> October 2007, I read in a newspaper that few people who were going to a Deity's place met with an accident. 40 people died in that accident. Some were injured, they were taken to hospital. Now give it a thought. We have no feud with anyone. We sympathize with them that so many people died. However, I want to just ask them at times you tell us that even Sahib Bandgi didn't protect, now your own are hurt and you have suffered a great loss. So give it some thought.

On the route to Badrinath, whenever an accident happens there are usually no survivors. These types of accidents have happened many times, many have died and many have been injured but no one would ever say that we were visiting a pilgrimage place and we were not protected by anyone. But even if a single child falls ill from Sahib Bandgi then they say that it's because they have left the deities (Worshipping Forms). The lots of people who have died are not commented upon. When nothing will come in their thoughts then they will say that God has set them free. Arjun didn't wanted to battle because to kill peers is considered a Sin but in the end he had to. After that Pandavas had to do penance. Initially they started with the yagya. However even when that didn't work they have to seek redemption in the Himalaya. This was setting free, People are calling this Mukti. Sahib says-

*Bahu Gunjan Jeevan Kahan Deenha,*

*Tako Kahe Mukti Hari Deenha.*

Furthermore-

*Bali Se To Chhal Keenah Bahuta,*

*Punya Nasaye Keenah Ajgoota.*

*Chhal Budhhi Deenhe Tahin Patala,*

*Koi Na Lakhai Prapanchi Kala.*

*Laghu Saroop Hoye Pratham Dekhye,*

*Prithivi Leenah Swasti Karaye.*

*Swasti Karai Tabai Pragтана,*

*Deergh Roop Dekhi Bali Na Bhaye Mana.*

*Teeni Pag Teenau Pur Bhayau,*

*Adha Panv Nrip Dan Na Diyau.  
 Dehu Puraye Nrip Patalahin Deenha,  
 Andha Jeev Chhal Pragat Na Cheenha.  
 Tab Lai Peeth Napaye Tehi Teenha,  
 Hari Le Tahi Patalai Keenha.  
 Yahi Char Jeev Dekhi Nahin Cheenha,  
 Kahai Mukti Hari Humako Deenha.*

King Bali couldn't provide half foot space therefore he was sent to underground. Humans can't see what is in front of their face and they say that they have been set free by Hari.

.....so our Naamis are being judged on norms. The truth is that Kal Purush can't harm you. If you face any sorrow then think of it as something from Param Purush. The truth is that Kal Purush can't give you sorrows. He is not able to do it because you have Satguru's power along with you, he will protect you. If you feel pain then considers it as a punishment for the wrong deed. Nevertheless even this punishment would be a tolerable one. If you get distracted from the path of devotion to Satguru, and began ignoring the Guru's words and walk opposite to the principles of your Guru then the Kal Purush will drag you away, you will lose the protection of that power.

*Guru Seedi Se Utre, Shabd Bihuna Hoye.*

*Tako Kaal Ghaseethi, Rakh Sakai Na Koye.*

Then no one can save you. However if you remain steady on your path of devotion to the Guru then there would be no control of Kal Purush over you.

On the other hand, the punishments given by the Kal Purush are very much painful as compared to this, those are intolerable and even then there is no justice, you are often punished even if you are not at fault, because there you also get the punishments for the Karma of previous births but with Satguru your deeds of the previous births are terminated. If there is no result of previous deeds then how could you be punished? Therefore the peace which can be obtained at the feet of Satguru can't be found

anywhere else. But Kal Purush will punish even without any mistake (So called in the common good of all). Sahib says-

*Niranjan Dhan Tumro Darbar, Jahan Tanik Na Nyaye Vichar.  
Rangmahal Mein Base Maskhare, Pas Tere Sardar.  
Dhoor-Dhoop Mein Sadhu Virajain, Bhaye Jo Bhavnidhi Paar.  
Veshya Odhe Khasa Malmal, Gal Motiyan Ko Haar.  
Pativrata Ko Mile Na Khadi, Sookha Niras Ahar.  
Pakhandi Ko Jag Mein Adar, Sant Ko Kahain Labar.  
Agyani Ko Param Viveki, Gyani Ko Moodh Ganvar.  
Kehhin Kabir Fakir Pukari, Ulta Sab Vyavhar.  
Sanch Kahe Jag Maran Dhaye, Joothan Ko Aitbaar.*

Sahib says Niranjan; there is no justice at your doorstep. The Sants who were liberated while living –Jeevan muktas, this world had burnt them in the burning sun. But the prostitutes had the best clothes to wear in the whole world and they had pearl necklace around their necks. The ones who are devoted to their husband had to wear khadi, also their food was lower than ordinary. The phonies had respect in your reign but the true Sants are labeled fake in your world. The ignorant people who talk by learning from books are labeled geniuses in your world. On the other hand, those who speak from experience are insulted and called stupid and illiterate. The mechanism of the world of Niranjan is opposite. Those who talk about the true Paramatma-Lord get beaten by this world but the ones who talk about fake Paramatma or Niranjan are believed easily. ....so, you will be judged on the norms-Practices. Do not worry. You just need to fierce.

### **You will face opposition**

The people of the world cannot see the brilliance of the devotion. Devotion has vanished, the thing that has remains is the pretense. Look around you, people are committing Sins but they are also calling themselves the devotees. They are saying they are the worshippers, we are saying that this is not devotion. People are consuming meat

and alcohol, they are into cheating and treachery but they are still calling themselves devotee. We are denying this. If you give it a thought you will see that the people who are protesting against you are not at all good, they will not be good character and also their eating habits would be deteriorated. This is my assurance. They will also be into cheating and treachery. However your living style is the best. You are not consuming alcohol and meat, you are not stealing and also you are not committing any evil deeds. Then why are you being protested?

***In this era, People are confusing others in a concerted manner. How is Kaliyug, I will tell you, there was a person from Birpur who accepted Christianity. No one protested, his whole family and villagers accepted him with open arms. Even his whole family accepted the Christianity. He used to go to church and also consume meat. Then he came in contact with one of my Naamis. He came, listened to Satsang and after some time he even took Naam Dhan. He left the consumption of alcohol and meat. Then this time the villagers protested. The relatives didn't even visit him anymore. Everyone left him.***

Now give it a thought. When he accepted Christianity he was not at all protested but when he took Naam from Sahib Bandgi he was protested in a large scale and the contacts with him were severed. He was decried. Now why was he decried? Didn't the villagers saw that he was not consuming alcohol and meat, he was not stealing anymore, he was not lying, nor was he committing any evil deeds, wasn't it good? Everyone saw that. But why did they turn their back to him? This is a very weird thing to do. When he was Christian everyone was with him. The Christian even eat the flesh of cow. However when he joined Sahib Bandgi why did the others protested against him. Why did it happen? This is not a bad community. It has two principles -Truth and Non-violence. Then where are we wrong. Then there came this opposition. This was surely

not a wrong path isn't it? The thing was that phonies thought that he has now joined Sahib Bandgi, he will take the others also there and it would create hindrance in their methods and earnings that's why he was protested.

You will be definitely opposed because people don't want you to follow the right path. I can assure you that after receiving Naam Dhaan from me the economic condition of a person also improves. This is due to fact that I will make you abandon the reasons which puts you in poverty, they are meat and alcohol.

Now people can't stop themselves from chewing bones. Now you do not like this. Therefore relatives are turning away from you. You don't want to visit relatives who consume meat .they say that they have left you .but it not them who have left you, it is you who have left them .hence, they are protesting you.

For 100-200 bottles of alcohols there are huge queues but the healthy milk is sold in every street but no one gives any attention to it.

So we are being decried by the alcoholics and meat consuming peoples. Never expect from an alcoholic that he will do the right thing. You have left committing sins. They want you to keep committing them. Till the time the world has Sinners there will be your opposition and it will keep on happening as the sinners will never diminish. Till the time this earth remains there will be good people as well as the opposition in the form of bad people.

There is a small Ashram in Ramgarh. There are many followers there. There is no place left even for parking. Someone said that when we park on the road then the people abuse. They say that I have made them rich. Now everyone has a car. I just want to state that after Naam the state of poverty starts diminishing. The most important thing is that you are contended.

I visit all Ashrams. They are well equipped. Some are managed by poor devotees they cannot even offer 100



paisa, even they those Ashrams run well. All wonders as to how these ashrams are being run and feel sad.

.....so the world is wondering that in Sahib Bandgi the number of ill and poor persons is so much and how did they made 225 Ashrams in such a short time span. Just because of the flow of little money they are getting agitated. Now this change is the main reason for protestation. They are those people who out of jealousy opposing us.

You have stopped being spendthrift and your diseases have decrement. We have told you the ways to keep yourself healthy which have resulted in less illness. You don't wander without any reason. Your economic condition has improved. Then why is this protest? You are not creating trouble for anyone by any means. Every Naami is living the life of a Mahatma. You are not cheating anyone. Then what is the reason?

I gave an instance. People don't want you to follow the path of truth and you do not do good work Then what type of people are they. This is an eon of jealousy. No one is bothered by this that why they themselves don't have these good qualities, why other should have such goodness, this is bothering them. They are drowning in sorrows while watching others happiness. Therefore the people will try to discomfort you.

There is a person whose name is Kamal Singh. Initially, he was a very dangerous person. He was a brutal hunter. He used to eat anything. He contained all the evil habits. He bought a piece of land and then built houses, and three shops, he became good. He also opened a hotel in which his wife used to prepare food and he himself used to serve because he was of opinion that the cooks are not pure they consumes things like alcohol and meat.

If the devil like him was converted into good, then a thanks is in order or a condemnation. It means these type of people doesn't want you out of this evil deeds. Now you

are unable to commit sins even if you want to. You have become a better person. If you take a look at your former life you will see that there has come a great difference between your doing and living. You are transformed, you have become a Mahatma.

There is a priest in Kashi. He teaches Brahmins. Kashi is the capital of Hindu religion. There are very intelligent persons in Kashi. One day they came to me. They had been brought by an illiterate Naami. The priest bowed to me and said maharaja, this student of yours when I saw him I came to you. He is even above a Mahatma. He never lies. We are gyanis but even then we sometimes lie. His character is also very pure. He doesn't talk unnecessarily. He earns by fair means and is calm and satisfied. He has 2-3 children but he is so much satisfied that even a Paramgyani can't be that much contended. We are gyanis but even we sometimes kill beings but he doesn't. I saw him and then I thought about who have transformed him. So even gyanis is talking like that about our Naamis. I have told you before that no good person is decrying us. Only the bad people are opposed. They can't see the power of Naam.

Ask my any Naami whether there is any change in him after Naam Dhaan or not. Your deeds change, your heart illuminates and you won't be hurting any being. You are not doing any sinful deeds and your memory is upgraded. Thirdly, you will get a protector; there is no worry because you know that Sahib wills everything as he is the one doing.

*Teri Kripa Se Hi Mera, Sab Kaam Ho Raha Hai.*

*Karte Ho Tum Hi Sahiba, Mera Naam Ho Raha Hai.*

You have seen things at many events. Now you are not wandering or lost. Although others try to confuse and force you to believe in planets, spirits but you are firm on your belief.

I got a call from Astha channel from Mumbai. They told me that some people don't want your show to go on air as

their show was losing its limelight in front our show. Because in front of your words the value of their words is decreasing. Anand Joshi stated it clearly that Mahatma says that if he does air our programs then they will not be allowing their programs on air. No one is watching their programs.

We haven't made efforts to cut any one's show on TV, and others are demanding to cancel ours. What type of people are they? This needs a thought, I am worrying myself over them. My whole program is live. One said to me that he wants to read my literature. I told him that you wouldn't be able to. He thought that it must be an enormous literature. He enquired how much is it? I replied my whole Sangat is my literature, read them. My every Naami is a page of my literature. Study Mohanlal that how he was before and after Naam Dhaan. Study Lehar Singh that how he was before and after Naam Dhaan. Study the youngsters, how their character turned out to become good. ....so lots many occupations got affected by me. On Ranjhadi turn there was a poultry farm. He used to decry at me a lot. I asked my people that he is not even a sayana than what does he has to do with me? They replied that you have destroyed him. He made two kothis from the earnings from his poultry farm. Now his business has diminished. A lot of alcoholics and meat lovers used to go to him. Every day he used to earn minimum 2000 rupees. But now his earnings become less. So he was letting out his frustration.

Some are not able to reach me so they let out their frustration. Sometimes they say that I am a Muslim, sometimes they associate me with Schedule caste and sometimes they say that I have changed religion. If you focus on him then you will see that he will not be good at personal level. They have accepted the fact that we are not eating chicken and also we are not calling anyone for festival.

With the deep enquiry, faith, and seriousness our Naamis are associated with us; there is no other community which has such deep relation with its followers. You remain firm and do not worry about the protest. Just keep going with Naam.

*Tu Naam Sumar Jag Ladne De...*

They are a strong and dangerous team. They also have fear. Hence, we also have people after our life. But we are not getting scared. *Jab Aukhali Mein Sir Diya/ To Moosalo Se Kya Darna.* and '*Nachan Nikli To Ghunghat Kaisa/*' If the occupation is that of dancer then you have to show face. Getting in to the devotion of Sahib is not an easy affair; it's to be done with a bang. Everything is clear. Therefore they will go to any extent. How do they plan? If Kamal Singh's wife had a headache. Firstly he was an alcoholic and a meat lover. After Naam he transformed and opened a Dhaba. Then the phonies arrived and told him to believe in spirits and things like that. They play around with you.

*Mujhe Hai Kaam Satguru Se, Duniya Ruthee To Ruthan De.*

They say that your mother who has passed away has come back. There is tug of war between the mother and daughter in law. That's why she has headache. Then they say that when you four brothers will sit only then it will pass away. They know that Kamal Singh will not come by himself. So the brother told him to come. Kamal Singh told them to come to Sahib. They replied that he is a Muslim. Kamal Singh said that we are Hindus, we are not consuming alcohol and meat. Then they said that he belongs to schedule caste. My Gurudev always told me never to mention my caste because a Sanyasi doesn't have any caste. Then his brother said you don't even care about your own mother, if you can't be of her then you wouldn't be of anyone else. Do it for the happiness of mother. We have to sacrifice a goat and contribute a thousand rupees on each side.

No, this was a plan. No deity eats goat. Sahib says-

*Mansahari Manva Pratyaksh Rakshash Jaan.*

*Uski Sangat Na Kro, Hoya Bhakti Mein Hani.*

Therefore that tanrik divided his own community, so that we can not bring others. I said that who are they to tear us apart, we have already teared them from us. They are a clever bunch of people. I know them, they will create troubles for you and also in your devotion. Niranjana is attacking you from both sides internally and externally.

There is a priestess who was able to get a clean bill from anywhere. After Naam when she became alright then phony began to say that she is a witch and was eating a heart of a child under a tree. She came to me crying and said that when I go to fetch water then women stay away from me. I replied that isn't it a good thing then. Further, when my children go to school, the other children don't sit near them. I am in trouble here and you are enjoying it. I asked her that, is there people around you who are troubled by the spirits. She replied yes. I asked her to bring those who suffer from evil effects to me.

.....Therefore they can go to any limit. If there is a boy then they say that he has born in gandmool-bad time. If the answer is that we have taken Naam then they reply that you are a Naami your child is not, the boy has born in gandmool so the restrictions are on it. Means they will turn you to their view. Therefore, I prohibit all this after Naam Dhaan.

..... The world will try to cut you off (from sahib bandgi). A lady brought her daughter with her and told me that she has a fault. I asked her whether she taken Naam. She replied yes. For people like this there is only one word - phony. Actually that girl had some disease. Here the phonies spread their web and told them other reason to confuse them. Even for headache they say that spirits have taken over them. They are doing their work like this. The girl said that her mother took her to a sayana. He beat me. I told the lady that at the time of Naam Dhaan I mentioned

not to do such work. She replied I didn't want to. The neighbors, uncles and relatives took her to him by force. They had been wandering about 6 months.

Then she came to me. Will Sahib help them? No. pay attention to the reason.

*Naam Peev Ka Chhadi Ke, Kare Aan Ki Aas.*

*Veshya Tera Pootra, Kahe Kaun Ko Baap.*

If wife leaves after being angry then it's okay. She had gone to her paternal home. If she doesn't come for 1 month, two months or 6 months then it's not a problem to worry. However, if she takes another husband then how is it. Then even her husband will leave her, he will not associate himself with her. This comes under the category of sharanagati or submission.

*Sukh Mein Tujhe Na Bhulun, Dukh Mein Na Har Manu.*

*Aisa Prabhav Bhar De, Mere Adhir Man Mein.*

No matter what the sorrows and happiness is, but never worry.

A lady acted as a mediator for Naam Dhaan to 100-150 persons in Chinnaur. She has her own school. She is very much consistent in connecting people to the devotion of Sahib. One day she came to me in a very troubled state. We share your troubles. She said that there is a Peepal tree. Someone spread the rumor that there lives a Dayan under that tree who was eating a heart of a child. Second day there weren't even 50 students in the school. The reason is clear. The old ladies are very religious, they pay great attention to the pilgrimages, and they believe anyone. They are innocent and not much intelligent. They haven't been to school ever. So they didn't let their grandchildren come to school, they said that beat drum by a sayana and get rid of it. Now that lady has two sons, one of them is a Naami and other is not. She was saying that her son says that we should do as suggested. I said that if we do that then I have connected so many people to devotion of Sahib; if I will do that then whole work will fail. People will say that she

herself believes in them. So I told her to bring her son to me. I told him to make people understand by going to their houses. He said you are right but people don't believe. So he went to each house but still the school lacked 50-60 students.

How is world? If one of ours becomes ill then they say that Sahib has not treated them better. And if someone dies then what to say. King Dashrath when he sent his son on exile he drowned so much in sorrow that he lost his eyes by crying. No one can save them from kaal. Even if a person goes down with fever the people say that he joined Sahib Bandgi that's why they became ill.

We have made you focus on a point, not to leave Sahib. There will be lot of problems but don't leave Sahib, keep a strong hold on him.

*Rahimana Dhaga Prem Ka, Mat Todo Chatkaye.*

*Tute Te Phir Na Jude, Jude Ganth Pad Jaye.*

The world will turn away from you but you need to hold onto Sahib.

*Khelna Ho To Kheliye, Pakka Hokaar Khel.*

*Kachi Sarson Per Ke, Khadi Bhaya Na Tel.*

One said that he is afraid of me. We don't need to tell you anything. The things that come out of your mouth are the similar ones.

We have another type of computer. We are not talking about the earnings; we are just saying that you to take care of what we have given you.

The attack could be from anywhere from your own house or from the neighbors.

They want you to follow the old path so that they can have control over you. They won't say that you have become good; they will say that you have left deities. The offence is very great. They themselves are thieves and consume meat and alcohol. They are not devotees. They are the majority, alcoholics. There used to be only one alcoholic in a village whom villagers didn't like too much.

There was only one thief who used to earn of abuse of others. Now even the number of thieves has increased. The era now is roller coaster, downward; you need not to be disheartened.

I went to the house of one Rooplal. There 3-4 people spit on the vehicle. It happened approximately for half an hour but they didn't have the guts to come outside. A good person does not act that way. I asked Rooplal who are they? He replied they are the sayana on whom I have wasted lakh of rupees but they weren't able to treat, but from the moment I come to you I am fine.

I have opposed these phonies. The sayana fear this thing. No evil spirit can stand in front of Naam of Sahib. They only talk in group so that the glory of Sahib diminishes. We have never cheated anyone, but still this world is cruel and critical. The hindrance on the path has many bumps, and the phonies disposed by me have also grown in number. In the future, they will hide. Right now they are prompting people to not join Sahib Bandgi. We have made people human, made them live. Don't worry there is a lot of power in the devotion of Sahib. This power is incredible; therefore keep this in mind-

*Mujhe Hai Kaam Satguru Se, Duniya Ruthe To Ruthan De.*

*Surati Samhale Kaaj Hai, Tu Mat Bharam Bhulaye.*

*Maan Sayyad Manasa Lahar Mein, Bahat Katahun Na Jaye.*

Kabir sahib is saying that we need to be vigilant of our mind because it keeps distracting us from the correct path. Also we need to keep our concentration from wandering away in order to move in the direction of salvation.

*Bhut Pishach Hoy Sab Niyaara/ Adbhut Naam Sada Rakhvara//*

If you have taken a Naam from Satguru then, Naam will protect your family.





### **13. People make many weighted queries.**

\*Some question that, Didn't Param Purush knew that Niranjana would hurt the beings. Then why did he grant him Souls?

My reply is that the Souls has been provided in strong protection that Niranjana would not be able to hurt them.

\*Some say that, isn't giving a curse to swallow one lakh beings is a punishment for the Soul?

No, this is only a punishment for Mind. Soul is not hurt in any way. It is safe.

\*Some say that, Can't Param Purush set Souls free?

It could be done in a moment but then won't his word will nullify the boon to Niranjana, the reign of 17 chaudi infinite yugas.

\*Some ask that what was the fault of the Soul.

That's why you will get a chance to go to that country.

\*Which beings wanderers' lust?

Whoever will get Naam Dhaan from us will eventually come on his straight intended path. But your main aim should be not to take birth again. If you are not on right track then you will get signals. You are being protected then why wander? A Mother gives proper care to her child, feeding him, bathing him, milk feeding and also provide protection. But even then she could commit a mistake but this protective power accompanying you would never commit a mistake. You could pin point the changes in yourself. If you commit a mistake and Sahib abandons you then know that Niranjana has won. Sahib won't leave you, he will leave you only after improvising you. He will not tell you to go die. You will commit less mistakes as long as you are in the shadow of Niranjana.

\*Can Param Purush hear us?

Someone asked me when we are in pain and we cry out for God then can he hear us or are we in the darkness?

I replied that the cries of these worldly people only goes till Niranjana. These cries are to get rid of physical worries.

These are related to Niranjana. Soul has no relation in context to mind. All these things are provided by Niranjana so that you think that your wish has been heard by God himself. But he won't give you the knowledge of Soul only the materialistic things. Instance of Nachiketa must have heard by you. His father was a king. He was giving old cows as alms. Nachiketa didn't approved of this. He had the idea that good things should be given in alms. He asked his father that when his father would will give him as alms? His Father ignored him. But when he began to repeat the question again and again his father replied agitatedly go! I give you to death. He then reached Chitrakuta. Yamraj said you are full of justice, you have come the wrong way, I am happy with you, ask anything you want. He replied that he wants the knowledge of Soul. Yamraj replied that he can't give him that he can give him anything other than that. Means that even the king of three lokas can't give the knowledge of the Soul. What we want is not given by Satguru and what Satguru is giving us we are not willing to take. The worldly people only wish for materialistic things. People are working for their money and dynasty. Identify them. Brahmnanand says-

*Koi Hamse Poochhe Yun Akar, Uniya Mein Tumne Kya Dekha.*

*Hum Batla Denge Yun Usko, Sab Matlab Ka Mela Dekha.*

*Hum Matlab Ke Tum Matlab Ke, Ye Matlab Ke Wo Matlab Ke.*

*Gulistan Mein Phool Khila Tha, Humne Dekha Matlab Ka.*

*Yogi Dekhe Jangam Dekhe, Peele Kapde Wale Dekhe.*

*Pa Gale Mein Unke Haar Pada Tha, Humne Dekha Matlab Ka.*

\*Some query whether won't he (Niranjana) hurt us whom we were worshipping before?

When someone queried this, I replied in negative. A goat got lost in a forest. There are many hunters out there. She straight went to Lion and asked for his protection which was promised to her by the Lion. He then made an announcement in the forest, not to hurt the goat. After that the goat wandered the forest in harmony. So this is the

same fundamental. Nobody ever mentioned that I used to worship Hanuman ji and now he is hurting me. We are not against the Shashtras. So have faith. We are saying-

*Devi Deval Jagat Mein, Kotik Pooja Koye.*

*Satguru Ki Pooja Kiye, Sabki Pooja Koye.*

Some people say that you are worshipping a human rather than deities. Firstly, watch where Shashtras are pointing. We are not decrying anyone. We are just saying that these are the messengers of the Niranjana. Vedas mention-

*Dhyan Moolam Guru Roopam, Pooja Moolam Guru Padkam.*

*Mantra Moolam Guru Vakyam, Moksh Moolam Guru Kripa.*

\*A man asked, the Naam given by you cannot be spoken nor it is a subject of sound but it can be uttered by us.

I replied that you have misunderstood. Now electricity flows through the wire. This is the similar mechanism.

\*Some people say that a Women's Guru is her husband. Then why does she need to have a Guru?

A woman complained to me that her husband doesn't let her come to Satsang. He consumes alcohol and meat. When I come here he says that a woman's Guru is her husband. I told her to bring him to me. She replied that he doesn't come. I told her to do bhajan for which she replied that her husband doesn't let her do it. What type of explanation is that surely he is not creating a barrier in her breaths that is creating disturbance in bhajan? They came to Ranjadi for some relative's marriage. That lady somehow brought her husband to me after his numerous protests. When he arrived I was discussing the necessity of Guru. I said that Shashtras mention that you can't crossover without the guidance of a Guru. For that he replied there is no Guru for a woman. I asked him that where had he read this? Where is it mentioned that a woman's husband is her Guru. He was just echoing same thing again and again. I understood that I am facing a perverse. I asked him-have you heard of Lord Shiva? He replied-yes. Do you know his wife's name? He replied-Parvati. I further asked who Guru

of Parvati is. He replied in negative. I told him that Parvati's Guru is Narad ji. If the wife of lord Shiva had to have a Guru then what is a mere human thinking. I then asked him-have you heard of Ram ji? He said-yes. What is the name of his wife? He replied-Sita ji. When I enquired about Sita's Guru he didn't had any answer. Then I told him that it was Vashisht muni. Ram ji never said to her that I am your Guru. In the end the person is again saying that a women has no Guru. I told him that there was an unemployed person in Delhi. His wife had a cow and she fed her family by selling milk. One day the man announced that I will give the cow to that person who would make me understand the 18th chapter of Gita. The lady protested by saying that, what will we eat then? He replied that don't worry, no one would be able to do the task. The lady said that majority people are coming from Kashi and pleaded with him not to do this. He said you need not to be worried. When somebody will explain it to me I will just reply that I didn't understand. So I told to that person that same situation is with you. Shashtra say- *Dhyan Moolam Guru Roopam*. Therefore the people who are saying this doesn't know anything about Shashtra. Even if you worship for a major time period you can't reach Paramatma without Guru. Ramayana has also mentioned the importance and necessity of the Guru.

*Guru Bin Bhav Nidhi Tarai Na Koi,*

*Hari Viranchi Shankarsam Hoi.*

Brihaspati was the Guru of Lord Shiva. Similarly, Agni was the Guru of Lord Brahma.

*Ram Krishna Se Kau Bada, Tin Bhi To Guru Keen.*

*Teen Lok Ke Nayaka, Guru Aage Adhin.*

After reading the Shashtras one can understand the importance of the Guru. But imposters won't let you go toward the Gurus.

*Guru Ko Taje Bhaje Jo Aana, Ta Manush Ko Photak Gyana.*



## **14. You are Exceptional in this world.**

We are witnessing a complete transformation of devotion. Several communities (Caste, Class, Countries linguistic, and Religion) got blended in to our path. But society never blended the followers of Sahib Bandagi in itself with a welcome heart. Sometimes the question must arise-Why such aversion? This thought must have come to your mind.

Your ideals are not matching with anyone. All the other communities present there have been accepted by the society but your community has not. It is same as giving affiliation. Someone said about us, we are not Muslim nor Christians, Neither are they Arya Samaji nor Sanatani. What are we? To understand this community it is difficult, he said.

The difference is only that you are stronger with the inner vision. The question then arises whether that is why the society unable to assimilate us? Others have compromised their ideals with the society which we have not. The communities which have compromised with the society have weakened because they have followed in to the footsteps of vicious deeds of the society. Therefore they decline.

The question that arises is where are you at fault? Listen, firstly, we hear "what is the method of devotion?" only this. What are the reason for their protests? We are telling you to be truthful, not to consume meat and alcohol, to earn by fair means, not to steal, no gambling and have a pure character (one Life Partner). Which of these principles are going against the society? There is nothing inimical to be protested. There is no divergent principle which is being followed by us. We have simplified the methodology of devotion to the supreme Lord, Param Purush. All the communities have certain rules and regulations. All the religions have two Divisions (Some in hundreds) which are constantly at each other throat. Among Muslims there are

two Divisions Shiya and Suni, they have huge wedge between them. What is the reason for this? Shiya looks upto two prophets out of six which is the main reason for this feud. Secondly Suni believes that Shiya before giving anyone food or water they firstly spit into it. By doing this they believe it to be a sign of brotherhood.

Accusations made on me are by the great Masterminds. The people who are protesting are doing under the power of their Master Minds. This idea is not theirs own. Hence, there is this protests. The feud between the two is very deep. Similarly among Hindus also, Arya Samaji and Sanatani have great conflicts. In Jainism also there is raging conflict between Shwetamber and Peetamber. Just like that we have communities parallel to us which are vegetarians and are talking about Param Purush.

The question arises, is it why they have not been protested? It happened in the beginning. After that they got assimilated in the society. You have not been assimilated in it. We are able to assimilate the society into us. Those who protest know the fundamentals behind it better than you do. They thought that if we succeed in our path then their own shops will shut down. I have faced. Protest is far worse than that for Dayanand Saraswati. I have faced it even in much more greater scale. Where ever there is my disciple, I have been opposed. Why society assimilate these communities that were parallel to us? They were weak, and they have compromised values and accepted the propositions of the society. They accepted the fundamentals of voodoos, spirits, stars, planets and enchantments. In time, their own color faded and they were colored with the colors of society. Now there is only a stamp. I have stopped this viciousness from spreading by my own power.

I have created awakening by reaching every corner. I have not compromised. The ones who didn't accepted the viciousness present in the society, were outcastes from the

society. I was worried that we don't end up like them because if that happened then our ship will sink. That section of the society that confuses others and entangles them in the web. I was aware of all this. Secondly, you have this spiritual power. If you look around yourself, you will see that all the others are doing things like giving sacrifices, voodooos, spirits and other things.

Whatever I say is right. I am cautious towards lies. By eating meat, health deteriorates and by lying intelligence diminishes. They are not synchronized. The restrictions placed on you are hardships. To follow the path of Sahib is not at all an easy task. It is not a Child's play. The person with my Naam will hesitate and taste fear to do wrong. The things I am saying to you have been first invoked on myself.

Our parallel communities are talking on the same lineage as ours. But they are not being opposed. Arya Samaji are not following the deities (Sagun). They are not being opposed. Then why are we being protested? We are not following stars, planets, spirits, voodooos or enchantments.

*Tantra Mantra Sab Jhoot Hai, Mat Bharmo Koye.*

*Sar Naam Paye Bina, Kaga Hans Na Hoye.*

We asked not to believe in these things. This is the main reason, they are angry. They believe that those things are strong. I am saying this after a deep investigation. I have no desire to increase the number of Disciple by giving then Naam Diksha. I do not compel you to focus on meditation, nor even to serve me. I do not consider these as important. Those who wish can do that, no compulsion. If with one pointed resolve the norms are followed it will strengthen your devotion.

*Khelna Ho To Kheliye, Pakka Hokaar Khel.*

*Kachi Sarson Per Ke, Khadi Bhaya Na Tel.*

This section is worried their philosophy is deep rooted and they force the society. They have a grip over the

society. Their people are at higher positions of authority and carry out this work. They have established strong channel and forces themselves on others by these powers. Therefore I have to exercise caution. When doubt arise you can make enquiry by contacting on phone. My followers are cautious about ritualists and they should, otherwise they will be deceived. They will try to take you towards their beliefs and practices but you should ignore them. There will always be opposition for you, if you refuse their advice, but you be fearless and firm. Till the time there are cheats in the world there will be opponents. Somehow they want to take you back to the devotion of Niranjan. I have given you an excellent devotion. You are being attacked by Niranjan both internally and externally therefore you must be cautious.

Followers of other religions will try to confuse, this section will try to create fear of plants, spirits or voodoos etc. They will quote some selected verses of Sadus in their favour and try to confuse you and take you in to their confidence, you should be careful. They will invite you to take your part in wrong worship ask you to believe in effects of Planets. If you refuse and move away they may even become shamelessly violent. They accepted our success, therefore they take to such tactics. We shall remain cautious. Our community do not accept these things. I started many movements so as to save the devotion from any harm. What are we saying? The foremost basic thing is the truth. When somebody joins us there are seven rules to be followed. To be truthful, not to consume meat and alcohol, not to gamble, being a pure character, no stealing and earning by fair means. According to me none of these rules are against society. And we are talking about the equality and humanity. We are not following the concept of castes unlike some groups.

A journalist asked me what your accomplishments are. I replied that I have two big achievements. From Kashmir to



all the way to Kanya kumari numerous people from small sections to higher group, we have given devotion of Sahib and succeeded in creating awareness in a big scale. I have a count (up to year 2005) of up to 75 thousand Brahmins, 75 thousand Mahajans and 75 thousand Thakurs. I have made them understand what devotion is and they are following that path of Satya Bhakti.

Devotional attitude is very well established in us, there is no place to oppose this. Society, Religion and Humans are fighting on three references. First one is that the world is fighting over the form of the God. Someone is vouching on Lord Shiva and another one is on Hanuman ji. World is not fighting over the fact that whether there is God or not. This fact has been accepted by whole world. The conflict is only on the form.

*Koi Kahe Haluka Koi Kahe Garua.*

Then there is conflict on his residence that where does he reside.

*Poorv Disha Hari Ko Vasa, Paschim Allah Mukama.*

*Dil Mein Khojo Dil Mein Khojo, Yahin Karima Rama.*

Means there is fight over his residency.

*Koi Kahe Kashi Koi Kahe Mathura, Koi Kabe Kailash Batave.*

Third conflict is over what is the path leading towards him.

*Koi Kahe Karm Adhina, Koi Kahe Bhagya Adhina.*

Why an intelligent being does is fighting over these concepts? Can Shastras help us with these conflicts? Yes, first concept is about the form of Paramatma, Eswar. This has been mentioned in the Shashtras. There is no conflict over this subject. The reason for conflict here is somewhat different. Shashtras contain-

*Jete Drishyam Tete Anityam, Jete Adrishyam Tete Nityam.*

He is beyond the universe, beyond senses, beyond words and beyond five elements-tatvas. Then why there is conflict? He can not be known with the help of senses then

this conflict is a waste. Now, second conflict is regarding the residency. Sahib says-

*Tu Maoko Kahan Dhoonde Re Bande, Main To Tere Pas Mein.  
Na Main Deval Na Main Masjid, Nahin Kabe Kailas Mein.  
Bhanvar Gufa Mein Main Na Rehta, Nahin Anhad Ke Vaas Mein.*

*Khoji Hoye Turat Mil Jaun, Ek Palak Talash Mein,  
Kehat Kabir Suno Bhai Sadho, Har Swanso Ki Swans Mein.*

Vedas mentions that God resides in us, similarly, Gita also states that Arjun, he resides within your Soul. So where is the conflict? The reason is that human are being manipulated and has been woven into a web. Ramayana states-

*Prakarti Paar Prabhu Sarv Ur Vaasi.*

Then why are you wandering lost? On this topic, Sants have protested, which have resulted in the end of some Sants lives. Is there any guidance on the path to reach there? Yes.

*Koi Kahe Tap Hai Sara, Koi Kahe Bhagya Anusara.*

*Koi Kahe Gyan Hai Bhai, Koi Kahe Karm Bas Aai.*

What is the way, Guru is the way. Some people comment that you are worshiping a mere human rather than deities. Ignorant will behave like this. I am not saying things which would vilify, from Rig-Veda to the sayings of Mahapurush one can witness the glory of Guru. (Pooja Moolam Guru Padukam)

So the one doing protests is also doing the evil deeds. We are true Sanatani. They are cheating, eating meat and also comment, that we have abandoned our religion. We are earning by fair means and also not consuming meat and alcohol. We are living through a hard work. I am not scared of you. To which religion do you follow and which deity belong to you. I am not ruthless. We are speaking Truth. You should say that the followers of Sahib Bandagi are such fair people. But you are going against the flow. You are saying that we have abandoned religion where you are the one who are doing all kind of wrong things.

*Niranjan Dhan Tumro Darbar. Rang Mahal Mein Base Maskhare,*

*Pas Tere Sardar. Beshya Odhe Khasa Malamal,*

*Gal Motiyan Ke Haar. Pativrata Ko Mile Na Khadi,*

*Rukha Niras Ahar. Pakhandi Ko Jag Mein Adar,*

*Sach Ko Kahein Labar. Dhoor Dhoop Mein Sadhu Viraje,*

*Bhaye Jo Bhavnidhi Paar. Niranjan Dhan Turo Darbar.*

*Sahib Says-*

*Kabir Kalyug Aa Gaya, Sant Na Pooje Koye.*

*Kami Krodhi Aalsi, Inki Pooja Hoye.*

Therefore the people who are saying such things we say that they are the ones who are sinful deeds. Don't pay attention to them, just carry on with your own work. A man sitting on the elephant has no need to get irritated himself from a dog's barking.

We are not creating trouble for anyone. If someone organizes a rally then we don't block their roads. Unjustified behavior has been shown towards us. Our 12 Ashrams have been burnt. Wherever they see our posters they rip them off. But we have good thoughts and resolves.

I have read a great deal about persons related to various communities and castes during my 24 year service. I had people belonging to all the panths in the Army. I had an important job there also. I was a P.C. instructor. This was done in army school. The persons who take J.O.C. course come there. I used to teach them and make them understand the concepts. I didn't find any spiritual awareness in them. They talked about Santhood but at the back they used to consume meat and alcohol. Furthermore, they were abusing others verbally. They had no control over their tongue, mind and senses. We observe people doing very contrary deeds. You can see these type of people in your neighborhood. They are doing whatever pleases them. They may dislike your way of devotion, may insult you be cautious, stick to your purity.

Because, all these are communities of Kal. Many who are talking about Kabir Sahib are in reality the panths of

Kal. Because Niranjan had requested Param Purush to grant him control over 12 panths of Sahib. Hence, they talk about Kabir Sahib but the fundamentals are of Niranjan. Stamp is of Kabir Sahib but Naam is of Niranjan. This all is done to confuse the humans so that not many will go to Amarlok. Sahib thought that the ones with the true Naam will attain salvation and if all leave then the world of Niranjan will be empty which would cancel out the boon/word given of Param Purush. Therefore Param Purush agreed to this play. Therefore the people of these pants will not go to Amarlok. They are wandering here and there (In Kal's Worlds). They don't have a true Naam. They have Naam related to form (kaya) bounded by 52 words. But the Naam given to you is not a subject of sound.

.....So they themselves are lost and thus distraughting you in the process. I have never caused trouble to anyone but they cause inconvenience to me as a collective front.

Therefore, why is the society not assimilated us? We are also not very keen on that. Others have been assimilated after some compromise. But we are not compromising our rules for them. How did people got entangled in this vicious web? The phony section forced those matts to become like that. Then where is the conflict with us? I say never accept death of Ideology. The things we are having faith are not approved by them. There are a lot of superstitions in the society. Humans are forced to follow. Everyone is against us. Because there is no more life in other panths. What type of Santhood is this? They do all kind of things. My Naami if they do such act, I dot accept them again. They will force you and after entangling you will take you away. But my Naami is not doing this. He has become pure.

Sometimes you must have thought that where have you reached.....at such a place which you had never imagined. You got internal satisfaction from this. You have become

amiable Souls. No one is more amiable Soul than you, very rare to find. If you will see yourself you will fall in love with yourself. You won't be tied to anyone else. Because you have become rare in this world. Your personality has turned serene. The World is unleashed but you have things under your control. You are conscious and blissful whereas the world is unconscious. How much should I say, only that you have become a Celestial Swan-Hansa a Sadhu.



### Simple-Path of Grace

Sant Kabir Sahib says-

*‘Adakar Khuud Khajane Se, Chhuda Le Apne Bande Ko.’*

Sahib asks the Guru to release the disciple with Guru's own power from this worldly entanglements.

*Hari Kripa Jo Hoya To, Nahin Hoya To Nahin.*

*Kahain Kabir Guru Kripa Bin, Sakal Buddhi Bah Jahin.*

It hardly matters whether one attains the grace of God or not, but the grace of Satguru is very much essential for Parm Moksh, Paramanent salvation.

*“Pooja Moolam Guru Padhukam”*

Worship the lotus feet of Guru- Veda

*Devi Dewal Jagat Mein, Kotik Poojey Koye.*

*Satguru Ki Pooja Kiye, Sabb Ki Pooja Hoya.*

He who worships a Satguru need not worship crores of deities because in the worship of a Satguru-Satya bhakti alone lies the worship of all. Satguru will not ask us to go to Devi Devatas or Sadhana Kamayee-Earn through asturities, Satguru's grace is enough.



## GLOSSARY

- Aavaranasakti - The veiling power.  
 Achethana - unconscious; form of inertia.  
 Adhyarupa - superimposition of the unreal  
 Adhyasa - taking it to be another,  
 Adwaitha - Non-dualism.  
 Aham - That "I."  
 Ahamkar - Egotism, the sense of doership, actions.  
 Ahimsa - Non-violence.  
 Ajnana - Ignorance  
 Ajnanasakthi - Incapacity to understand  
 Ajnani - Unwise Personality.  
 Akasha- Ether, Space, Sky.  
 Akhanda - Indivisible.  
 Akshara- letter and the imperishable.  
 Amoolam - No root.  
 Amritha – Nectar.  
 Anaadi - Beginningless.  
 Ananda - Bliss.  
 Anandaswaroopa - Embodiment of Bliss.  
 Anantha - Without end.  
 Anithy - Temporary.  
 Antahchathushtaya - Internal four indriyas.  
 Antahkarana – Mind-Thought, intelligence, Chitt-Memory and ego together. One's own inner consciousness. The internal indriyas, which moves from one world to another, from one womb to another,  
 Antharaprapancha - Internal world.  
 Anubhavajnana - The Jnana of experience.  
 Anurakthi - Affection.  
 Anushaana - Action.  
 Aparinaami - Unevolved.  
 Asath - Non-existence.  
 Ashrama Dharma - The four stages in Life—Brahmachari (the student celibate), Grihastha (householder), Vaanaprastha (the recluse in the forest), and the Sanyaasin (the ascetic).  
 Asritha - Disciple.  
 Asthi - That which is.  
 Asthika - One who believes in God, scriptures and/ the Guru.

Asthira - Impermanent.

Asuras - Evil forces, the evil-minded, demonic.

Asuric - Asuric character is that of a person with pride, pomp, vanity, anger, and absence of discrimination.

Atma – Soul in elemental Body.

Atmajnana - Knowledge of the Self

Atmasaakshaatkar - The vision of the Atma.

Atmathatwa - The Atmic Principle.

Atmavichara - Inquiry into the nature of Atam;

Avathar - Incarnation of Gods.

Avidya - Ignorance, Absence of wisdom.

Avidyamaya - External illusion.

Avidyasakti - The power of ignorance.

Avyaktha - Unmanifest.

Bhaati - Knowledge of the knower.

Bhaavanasan - End of ideation.

Bhakthi - Devotion

Bhakthi Marga - Path of devotion.

Bhoothaakaasa - Atma conditioned by elements

Bhoothas - Elements.

Bhoutha Prathibandha - Past obstructions.

Bimba - Original.

Bodha - Perception; knowledge; consciousness.

Brahmanda – Cosmos& Macrocosm.

Buddhi - Intellect; faculty of discrimination.

Chaithanya – Consciousness.

Chethana - Awareness.

Chidaakasa - Deflection of Atma.

Chitthaakasam -Subtle consciousness.

Chidbhumi - Causal world.

Chith - Full knowledge,

Chiththa - Past impressions.

Chitta - Consciousness.

Dharsan - Seeing the holy person.

Dasendriyas - The ten organs, ten senses.

Deha - Body.

Deha Dharma - Dharma of the body.

Dama/Dhama - Self-control; restraining the sense organs

Dhana - Wealth.

Dharana - concentration, singlemindedness,

Dharma - Righteousness; religion; duty.

Dhyana-roopam - Form for meditation.

Dhyana - Meditation; concentration

Easwara - The Supreme Ruler;

Grihastha - The worldly life of a Householder.

Guna - Quality, property, trait; Sathwa, Rajas and Thamas.

Guru - Guide; Teacher.

Hiranyagarbha - Cosmic Womb.

Hridhayaakasa - Firmament of the heart.

Ichha - Yearning, likes and dislikes, preferences.

Ichha Shakthi - The will of man.

Indrajala - Magician's art.

Indriyas - Senses.

Jada - Insentient.

Jagath - The moving, changing, transitory, untrue world; the universe, creation, world of change.

Japa - Repetition of a name or manthra.

Jiva/Jivaatma - The Hansa bound By Body, Mind and Maya

Jivanmuktha - Realised soul.

Jivatma - Individualised soul.

Jnana - knowledge of the spirit,

Jnana Yoga - The path of wisdom.

Jnanendriyas - Inner senses.

Jnani - A sage with unitive spiritual knowledge and experience

Kama - Craving.

Karma - Action; deed; work

Ksharam - Permanent.

Laya - Merging. Dissolution.

Lobha - Greed.

Mahapralaya - cosmic dissolution.

Mahat - Cosmos, meaningful.

Manav - Man,

Mithya - Apparent truth.

Moha - Illusion.

Moha - Attachment.

Moksha/Mukthi - Liberation from the cycle of birth and death.

Mool - Root cause.



Muktha Purusha - Liberated Soul.  
 Mumukshuthwa - Desire for liberation.  
 Naam- Name, Satya Naam  
 Naam-roopa - Name-form.  
 Nasthik - Atheists.  
 Nithya - Indestructible, timeless.  
 Papa - Bad deed.  
 Para - Higher.  
 Paramatma - God.Creator, Universal Lord. Kal Niranjan.  
 Paramjyothi - Supreme effulgence.  
 Param Pursh- Supreme lord of Amarlok/Satyalok  
 Parinaami - It changes and evolves.  
 Param Moksh- Permanent Salvation.  
 Parinaam - Evolved.  
 Praanaagni - Vital force in living beings.  
 Pradhaana - Primordial matter.  
 Prakriti/Prakruthi – Nature, Maya Shakti.  
 Prana - Vital air, vital breath, vitality, the vital essence.  
 Pranayama - Regulation of breath.  
 Prapancha - Universe composed of five elements.  
 Prathyahara -Withdrawal into one's inner consciousness.  
 Prema - Ecstatic love.  
 Priyam - Pleasing, desirable.  
 Punya - Good deed,  
 Purusha - Man, humans, eternally masculine (God).  
 Rajas/Rajo Guna – Quality of passion, energy.  
 Rajasic - Active, passionate. Anger, greed, hatred, etc.  
 Ruchi - Sweetness.  
 Saadhak - An aspirant for spiritual progress.  
 Sadhana - Spiritual discipline or effort of Individual..  
 Sakti - Energy. Power.  
 Sama - Purity, Good counsel, Control of the senses, equal.  
 Samaadhi - It is the superconscious state of mind  
 Samsara - Worldly life.  
 Samyoga - Union.  
 Sanathana Dharma - Eternal religion  
 Sankalpasiddha - He whose will prevails.  
 Santhi - Peace, equipoise, equanimity.  
 Sanyaasi - One who has renounced world,

Sant-One who been to Amarlok/Satlok  
 Sath - Truth, reality, existence, Immortal.  
 Sathwa Guna - Quality of calm, serenity.  
 Satguru-Sant-Knower of Truth, Giver of Mukti.  
 Satya – Truth, not modified by time.Param Purush.  
 Sayujyamukthi – Union.  
 Seva - Service.  
 Sraddha - Steady faith.  
 Sramam - Burden.  
 Sthiram - Permanent.  
 Sthula-akasha - The gross firmament.  
 Sthula-rupa - The gross form.  
 Subha - Progress.  
 Sujnani - The wise personality.  
 Sukshm-rupa - The subtle form.  
 Sushupthi - Deep sleep.  
 Swabhav - Nature, reality.  
 Tamas - Dullness, inertia, darkness and tendency to evil.  
 Tapas/Thapas - Austerity, sacrifice and asceticism  
 Thamo Guna - Dullness, ignorance, and all the evils  
 Thuriya Stage - The fourth stage  
 Upadhi(s) - Condition, encasement for the soul i.e. the body.  
 Uparathi - Withdrawal of desires.  
 Vairagya - Detachment; to give up all transitory enjoyments.  
 Vanaprastha - Life as recluse.  
 Vasanas - Tendencies, impulses and instincts.  
 Vichara - Inquiry, discrimination.  
 Vichara Marga - The Path of inquiry.  
 Videha - Without body, Transcorporeal Mukthi.  
 Vidyamaya - Internal illusions.  
 Vidya - Knowledge.  
 Vijnana - Higher wisdom.  
 Vikaara - Changed, transformed.  
 Virat Pralaya - Final Cosmic Disolution.  
 Vrittis - Activities or mutations.  
 Vyamoha - Delusion.



## **Aarti for Satguru**

Arti Karhun Sant Satguru Ki,  
 Satguru Satya Nam Dinkar Ki.  
 Kam, Karodh, Madd, Lobh Nasavan,  
 Moh Rahit Kari Sursari Pawan.  
 Harhin Pap Kalimal Ki,  
 Arti Karhoon Sant Satguru Ki. Satguru...  
 Tum Paras Sangti Paras Tabb,  
 Kalimal Grasit Loh Prani Bhav.  
 Kanchan Karhin Sudhar Ki,  
 Arti Karhoon Sant Satguru Ki. Satguru...  
 Bhulehun Jo Jeev Sangti Aveyn,  
 Karam Bharam Tehi Bandhi Na Paveyn.  
 Bhai Na Rahey Yam Ghar Ki,  
 Arti Karhoon Sant Satguru Ki. Satguru...  
 Yog Agni Pragti Tin Ke Ghat,  
 Gagan Charey Shruti Khule Bajarpat.  
 Darshan Hon Hari Her Ki,  
 Arti Karhoon Sant Satguru Ki. Satguru...  
 Sahas Kanwal Chari Trikuti Aveyn,  
 Shunya Shikher Chari Been Bajaveyn.  
 Khule Dwar Sat Ghar Ki,  
 Arti Karhoon Sant Satguru Ki. Satguru...  
 Alakh Agam Ke Darshan Paveyn,  
 Purush Anami Jaye Smaveyn.  
 Satguru Dev Amar Ki,  
 Arti Karhoon Sant Satguru Ki. Satguru...  
 Ek Aas Vishwas Tumhara,  
 Para Dwar Main Sabb Vidhi Hara.  
 Jay, Jay, Jay Guruver Ki, Arti Karhoon Sant Satguru Ki.  
 Satguru...



**BOOKS IN ENGLISH**

01. Sadguru Bhakti
02. The Truth
03. Meditation on a Real Satguru Ensures Permanent Salvation
04. The Whole Game Is That of Concentration
05. With out Soul Realisation Man Has to Wander
06. Atma-An Exposition (Atam Bhodh)
07. Satguru Bhakti (Uniqueness)
08. Crossing the Ocean Of Life with the Grace Of Satguru
09. Amrit Vani
10. Naam-Words of This World Cannot Give Real Salvation
11. The Real Naam Is a Hidden One
12. Stealer of Devotion
13. Seventy Dissolutions on the Path
14. The Secret of Salvation
15. Anurag sagar Vani
16. The Real Disciple
17. The Formless Mind
18. Now He is a Disciple of Satguru
19. Changing the World Spiritually

